CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JUNE 4, 1836. NO. 773.---VOL. XV.—NO. 23.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

LIFE.

What is life? How often is this question answered, and how often is the question reiterated—what is life? It is not simply moving and breathing, eating, and drinking. This is so small a portion of man's life as to be not worthy to be reckoned in the account—what is life? It is not wondering at and rejoicing in the world, and noting its beauties and glories. Life is a more serious, far more serious matter. Life is duty, benevolence, love. It is kindness, justice, sympathy. He who never felt a sense of duty, or never struggled to fulfil it when felt, never lived, never lived in the true and only sense of that word as applied to man. He who has never felt the generous, lofty swelling in his bosom of interest in his neighbor's welfare, and that his neighbor was all mankind, never has had his heart beat with the true life of man. He whose love has not embraced more than those whom instinct prompted him to cherish, has always been dead to man's true dignity and happiness. He who has not bound to himself and his interests all men, by the golden chain of true Christian affection, has not begun to live, though he breathe, and eat, and go about the streets. Life, what is it? Is it a vapor? No: however this may apply figuratively to the body, true life is permanent, eternal. The true life of man can never cease. God has stamped upon it his own eternity. The stars shall fade; the sun and moon grow dim, the arch of heaven, everlasting as it seems, shall crumble. The ocean shall dry with all its mighty waters—earth, its solid mountains, its everlasting hills, its own solid globe shall perish; but man, God's best and noblest work, for which all other works were made, shall live, shall live forever. Yes, the memory of the good shall be held in the durable treasure-house of other spirits; their lives are written by their good deeds upon the souls of thousands, souls that will live and act forever. Their memory may perish from earth, but only to be cherished more dearly by friends in heaven.

Life! what is it? is it transitory like the summer clouds and early dew? No! man never ceases to live. This world is not man's home, he only takes up his residence here for a few days, to prepare for the great journey of life, and when he takes his departure from us he is not dead—no; he has just begun to live. It is true this departure may be sudden. A grasp of the hand of affection, a look of love, a word of kindness may not be allowed us; but our friend is not dead—not lost. He only has gone forward to enter upon his real life; his destiny was fulfilled here; he had prepared for duty, and the great end of his being, and his Father took him into his own family to live—to live unembarrassed with the care and anxiety, and disappointment of preparing to live: to live in enjoying life, in gathering the delicious fruit of hard toil, trying, and exhausting labor to be fit to live.

Such were my reflections last Sabbath morning, when the melancholy death of that beloved man, husband, father, pastor, friend, Rev. Mr Jacobs of the Baptist church, East Cambridge, occurred. In nearly usual health, accompanied by his wife, he comes to discharge his duty as Priest before God's holy altar. His horse takes fright, runs a few rods, throws him from his chaise, and, conscious of nothing after, in an hour he expires. Not a word passes his lips, not one pressure from his hand to comfort or console the child, the wife, the friend. I stopped by the place. I could feel for one the language of scripture. 'Let me die the death of the *righteous*, and let my last end be like his.' For the whole congregation were pressing out of the church, to learn the fate of their dear Pastor. And in the anxious eye, the hasty step, the heaving bosom—I read, 'The memory of the good cannot perish.' The old and young all felt that they had lost a guide, a father. Thus the good man does not die, cannot die. His kind words, his kind acts, his holy example live—and will live while memory and mind exist.

Parents, remember the words of a son. How much more consolation is there in the loss of a good father, than of a bad one. Children, remember how you should love, obey, respect your father, while he is with you; for you know not when he may be called upon to take his journey. Ministers of God, remember that your opportunities to serve your people are uncertain. Speak to them as one that would live in their memory, and be constantly present in their affections. People, listen to the words of your pastor; for who can tell you that they will not be the last words he will utter. All, take warning by this sudden and heart-rending event, to be ready, as was our pious Pastor and friend, for our departure, and wilt thou, O Lord, enable us to say at last, as he might well have said, 'I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of glory, which the Lord, the righteous judge, will give me.' R. P. S.

Divinity College, May 24th.

[From the Western Messenger.]

PUBLIC WORSHIP.

Is not this a misnomer? How many go to church for the purpose of worshipping God? Who feels that the great end of meeting together has been fulfilled, unless they have heard a sermon upon the Sunday? By the fireside a prayer and a chapter of the Word suffice for us, but not so at church; there, too commonly, the intellectual pleasure coming from the sermon is the great thing. 'Who preaches?' is the question when the bell rings, and as that is answered we go or stay. Should this be so? Ought we not in the house of prayer to be more active, and less passive; prayers and worshipers rather than hearers?

Public instruction is a good thing, and instruction must be public, while worship may be private; but our fear is, that public worship if desirable, is too generally neglected, and at least by Unitarians. The Episcopal Church has provided a service in which the congregation bear a part. We like this, for we think it leads to and aids devotion. The Methodists also, are by their forms called on to worship aloud; and though many, not of that sect, rail at their extravagancies, few profit by their excellencies.

At Boston, the Unitarian church over which Dr Freeman was, and Mr Greenwood is, pastor, still uses the Episcopal service, altered to meet its views. Is not this example worthy of consideration? If we go to church to worship, is not that form the best which allows and induces all to join in the prayers and other services by which we worship? And in this point of view how superior the Episcopal to the Presbyterian form. And should any hesitate to borrow from an opposing sect, they have but to remember that the prevailing form is borrowed from the Presbyterians.

The music, also, as a part of worship is too little thought of. Where all join, as in some Methodist churches, the very absence of perfection and melody produces the desired effect; it is like the shouting of a great multitude, or any other sound without harmony, but flowing from, and full of feeling,—it rouses feeling; while we could smile as musicians, at the discord—as men, we are swept away by the pervading energy. Or where this is not the case, but a small and trained choir alone are heard, the same end is gained; the perfectness produces solemn thoughts,

'And the wrapt spirit, on the wings of sound,
Floats in mid-ether.'

But too often we find all of the discord and none of the warmth; too often, a few poor singers, untrained, and ever changing, so that the choir is never the same three weeks together,—excite the merriment of the children, and the pity of the musician; and yet this choir is to assist in public worship! Far better have one good singer, or a whole house full of bad ones.

Upon these points we believe some change is needful, and will ere long be called for; and also upon many others connected with public worship; among which is the present necessity put on clergymen of preaching two new sermons every week. This is what no man should do, and particularly no Unitarian, for he cannot, like the orthodox, dwell month after month and year after year upon the few points of depravity, election, salvation, damnation, &c.; he must, from his creed, be ever intellectually at work. On this account, more than any other, do Unitarian ministers become weak and broken down sooner than those of other sects, whose faith calls on them for much less reflection and thought.

Another point worthy of consideration in large towns, is the propriety of giving up afternoon for evening services. We believe the general adoption of this plan would be of advantage both to preachers and hearers; those that love a nap after dinner, could take it at home, and those that now stay from service to take care of their children, could, in the afternoon, without scandal, walk with them, and in the evening put them to bed, and go themselves to church. All of these matters, at which we have now but hinted, deserve to be treated more fully, and at some future moment may be discussed at large. J. H. P.

PEACE.

Extract from a speech delivered before the Annual Peace Society at the late meeting in New York, by Rev. E. N. Kirk of Albany.

What are the Peace Societies doing? what are they able to do? Unthinking men had sneered at them, without at all examining the subject. They thought, because they did not themselves see the effect of peace efforts, that therefore there was none. It is not in the nature of peace to cause excitement, but to allay it. By attending a peace meeting, a man's opinion was changed, while he was unconscious of it. He would not acknowledge it, but a change had taken place in him, and he left the meeting less disposed for war, than when he entered it. The more successful Peace Societies are, the less their necessity will be acknowledged by those who do not examine the subject. The progress of peace principles has been slow and quiet, but, nevertheless, a mighty change has been effected.

We expect to make a still farther change in public opinion. Many give countenance to war, because they do not understand it. They see the parade of soldiers in time of peace; the parti-colored clothes, and the brass, and the iron, and the sheepskin, and the feathers, and the horsehair, all are heaped upon a man, and he is led up and down Broadway, like a puppet show, attended by music,* to please the ladies, who throng the balconies to see the passing sight, and thus both are pleased, the puppets and the ladies. But this is not war, it is only the show of war, and would be harmless were it not followed by other pomp of war, the shout of victory, the illuminated city, and such other causes of excitement, which turn a dull plodding man into a hero. It is astonishing what very ordinary characters are made great men by the fortunes of war, who, if they do not happen to get killed, find a niche in the temple of Fame. The conqueror, whatever may be his moral character, comes home a great man. He could mention names of men, but perhaps it would not be best, whom a ficticious glory has elevated above real merit. And then there are other things which contribute to the keeping up of the trade of war, such as history, poetry, and heathen literature, which elevates physical courage above moral worth. These poison the minds of our youth, unless counteracted by religion. Even Christian authors are often guilty of thus adding to the causes of war. War should be stripped of its false glory, and this glory should be analyzed. He had often attempted to analyze glory, but he never could do it, so as to get any thing valuable out of it.

In war, men lose their moral sense, and never think for themselves; but are moved about by their commander like men on a chess-board. They are obliged to go out and kill them, from whom they had never received an injury. They knew nothing and cared nothing about the cause of the war, or whether their own country was right or wrong; but they were moved like puppets, by those who pull the wires. The ambition of princes, and the intrigues of ministers, often engage countries in war. If those who fomented the wars fought the battles, there would be some consolation in the thought, that those who did the mischief endured the sufferings; but that was not the case.

The ambition and covetousness of a standing army are often a cause of war. Officers have confessed to me, that the hope of preferment was a great temptation for them to wish for war. They said it was too long to wait fourteen years to be advanced from an ensign to a captain, and a battle gave them great hopes of getting the epaulet put on the other shoulder, and perhaps on both; and thus a few men make dupes and fools of many. Yet even men, otherwise sensible, long for the attentions which an advance in rank confers on them, and they talk of the last resort. But the Bible gives no sanction to war. How can a man fight under the influence of the gospel? Now, if soldiers were pious men, they would have prayer-meetings in their camps, especially before a battle. The two armies, before engaging, would kneel down to prayer, and get up to shoot one-another. What would they pray for? Would it be for the good of their enemies, or for their destruction? He would not like to compose their liturgy. Now Peace societies help to unmask all these follies and crimes, and should be encouraged.

The effects of war equally showed its folly. France owes us five millions of dollars, and we will draw an army of strong and healthy men from agriculture and the mechanic arts. The very loss of labor in six months, would come to more than the debt. But fathers are taken away from their families, and are exposed to the temptations of the camp. When men get away from the restraints of home, it is astonishing how soon they are corrupted, when collected in large bodies and therebylose a sense of their individual responsibility. A contracter for cattle to supply the army during the last war, told him that he saw men, who at home were decent, respectable and sober, but had almost immediately, on joining the army, become intemperate, Sabbath breakers, profane, lascivious and gamblers. A battle, where such men are sent out of the world, with all their sins upon their heads, is an awful place.

We say it is a glorious thing to die for our country, but have we studied the subject? Not one in a thousand has ever thought of studying it. If we must have war, we should have an educated army, that they might know whether they were doing right or not; and a pious army that if killed, they may go to heaven. But how few precepts of the gospel can be turned into an approbation of war! and how many are directly opposed to it! the gospel teaches us to love our enemy; even in a red coat we should love him. The main object of this life is to prepare for heaven. The army is a poor place to prepare for heaven in, and the battle-fire affords but little help to the devotion of the dying.

Ladies should engage in this cause. They should see to the education of children.

Let not ladies teach their children that it is a great thing to be an officer. Let them see to the books their children read. It is astonishing to see how much there is to foment the spirit of war, even in our religious, juvenile books. A pious lady, now in this city, a lover of peace, is going round the country on purpose to expurgate our juvenile books of their warlike sentiments; and she told him, that even in a juvenile book written by a female friend, if he remembered right, sentiments were expressed calculated to enkindle in a boy a martial spirit.

The press was a powerful engine in the hands of peace, and he was glad to see it used to advantage. Frequent correspondence with foreigners was one of the modes of preserving peace on which he would like to dwell. The letter to King William, he thought to be highly important. If it did the king no good, it would do good to the people. They would like to see the descendants of old England honor their monarch.*

*Alluding to a Resolution of the Society to address a letter to the king of Great Britain on his offer to mediate between France and the United States.

CHRSTIAN COLONIES.

The Rev. Mr Abeel, late missionary to China, in communicating to the *Christian Intelligencer* an interesting article on this subject, from the Chinese Repository, remarks:

The opinion is gaining rapid currency, especially among Foreign Missionaries, that colonies, Christian colonies, are demanded in the enterprize of evangelizing the heathen. Possessed of the proper spirit their influence is incalculable. The power of a righteous and holy example, irrespective of all other benefits, would give to communities of this kind the relative importance of a sun to the dark spots on which their light would fall. They would present to the heathen in an embodied form, the lovely and attractive feature of Christianity. They would exemply the practicability of those lessons which the gospel inculcates, and show their incomparable superiority over all their own tenets and practices.

The arts and customs of civilized life could in this manner be most advantageously introduced. All the useful trades and occupations among us could be employed for the benefit both of the colonists and of those to whose best interests they had devoted themselves.

Added to these, and perhaps superior to them all, would be the direct modes of bringing truth in contact with the minds of the heathen, which the members of such colonies might employ, and which might be multiplied in proportion to the number of adult colonists. Oral teaching—the distribution of books—the instruction of the young in seminaries of every variety—from the infant school through all the intermediate departments—to the colleges and even theological institutions, would employ all the time of some, and the leisure hours of others, to the greatest advantage. It may not be known to all your readers that the official acts of ordained missionaries are comparatively seldom called for among the heathen. One ordained missionary could keep a hundred assistants engaged, though their labors were the most signally blessed. That which engrosses the missionary is the simple elementary instruction in Christianity, which any layman could perform with equal propriety and effect. Formal preaching is much less demanded, and the administration of the sacraments requires but one man to a station.

If the children of such colonists were sanctified to the great work in which all around them were employed, their services would be incalculable. The language would come to them by intuition and in its perfection.

I know of only one obstacle to the entire success of this project, and that to some appears insuperable—it is the mode of support. If the means of those who embark in this engagement are not adequate to their necessities, let the superabundant resources of some of their Christian brethren, who would prefer *giving* to *going* be added.

[From the Essex North Register.]

MORALS OF GARDENING.

Any one who had never seen the writings of Dr Franklin, might perhaps wonder a little at the *heading* of our article. But if that great man could write upon the 'Morals of Chess,' why may not we touch upon a business which may be made so pleasant and so useful?

We have long believed that he deserves well of the community, who can provide an amusement for the young which shall at once be free from a bad moral tendency—possessing sufficient interest in itself to take the whole attention for the time away from pursuits of doubtful character,—and leave the mind refreshed and prepared for the relish of those soberer duties of life, for which too many of our amusements create an aversion.

Without claiming much credit for the discovery, we think Horticulture, or if you please Floriculture, to be of this class. If this should be read by any one, who has been accustomed to send his children for some misdemeanor into a *forest of weeds* and to compel them to work their way for an hour, as a punishment,—in him it may excite a smile that we talk of the thing as an amusement. We are not startled however at such a feeling; for we are clearly convinced that it is possible—nay easy so to interest young persons of both sexes, in the laying out, well-ordering, and even weeding a garden, that it shall be to them a pleasant way of spending time. Children naturally love flowers, and early give signs of their interest, and only need the encouragement of parents to show their enthusiasm in 'shape and action.' If encouraged by the interest and occasional supervision of their parents they will delight to spend much of their leisure time amid the scenes—to all intents—of their own creation. The exercise conduces to their health, and it gives ample scope for the cultivation of their taste in their choice of flowers, of their own invention in laying out and designing, and in adopting expedients for the preservation, and propagation of the various kinds of plants, &c. It induces that susceptibility to enjoy the works of nature, which leads the mind to reflect with interest on the being and character of nature's God. It has been said that an 'undevout Astronomer is mad'—so is an undevout, unthinking Florist. God is as manifest in the beautiful flower that charms and delights—as he is in the more grand but not more wonderful parts of his creation.

BOSTON AUXILIARY EDUCATION SOCIETY

The Annual meeting was holden at Park Street Meetinghouse, on Monday evening, May 23. After prayer, by Rev. Dr Fay, the Report was made by the Rev. N. Adams. It stated that the amount received from the churches in this city and paid over to the Parent Society during the year, had been $4,418,17. After some statements of the doings of the Parent Society, it closed with remarks on 'The Private Influence of the Ministry.'

MASSACHUSETTS MISSIONARY SOCIETY.

The annual meeting of this Society was held at the Park street Church on Tuesday evening, and attended by a numerous assemblage. After a Prayer by the Rev. Dr Snell, the Secretary read the annual report, which contained much important statistical information. The Massachusetts Missionary Society has been established thirty-seven years; the encouraging assurances held out at the outset, seem to have been fully verified. Seventy-two stations have been occupied by seventy-one Missionaries within the last year, about fifty of whom are regular pastors of the churches for which they are engaged; the average number of worshippers in twenty-three congregations is 3435, which gives a total in 72 congregations of 10,750, who attend regularly the ministrations of missionaries. The Sabbath Schools appear to be in a very prosperous condition, 2847 pupils are embraced in 31 congregations, and the whole number of pupils is estimated at 4,500. The number of members in thirty-two churches is 1604, and the aggregate number is probably 3671, of which 355 have been added during the last year, and the whole number of additions in the year is estimated at 400. The Bible Society contains from sixteen congregations, 508 persons. Forty churches out of the seventy-two are represented to be of recent origin, and owe their existence to the efforts of a few individuals, who could not expose their friends to the seductive charms of false philosophy, and the unceasing efforts of its supporters. The report states that thirty-five churches in Massachusetts are enjoying the privileges of the ablest churches, independent of other aid. The number of members in fourteen of these churches, when they first applied for aid to this Society was 403, there has since been added to this number 2469; also 3325 worshippers, 2247 sabbath scholars, are connected with ten of these churches. The cause of Temperance also appears to be rapidly progressing and firmly sustained; there are it appears 3655 subscribers in four societies to the pledge of total abstinence from ardent spirits. The receipts of the treasurer of this Society, from all sources, including a balance of $8,922 55, left in at the last settlement, have been $24,722 22. The expenditure within Massachusetts is $8,322 22—$10,479 have been remitted to the Home Missionary Society, and the present balance in the treasury is $5,921.—*Mercantile Journal.*

AMERICAN TRACT SOCIETY, BOSTON.

The twenty-second Anniversary of the American Tract Society was celebrated on Wednesday evening, in Park street Church. Hon. William Reed, President of the Society, in the Chair.

The following is a statement of the receipts and expenditures for the past year.

Balance in the Treasury, May 10, 1835,	$1,081 56
Donations from individuals, Congregations and Auxiliaries,	15,339 64
Legacies,	585 68
Sale of Books & Tracts & Temperance publications,	8,949 05
Interest allowed by J. Tappan, Esq. (former treasurer,)	183 10
Total Receipts,	$26,139 03
Paid Am. Tract Society, N. Y., for foreign distribution,	10,000 00
For Books, Tracts and other publications, sold at Depository,	9,268 53
For folding, stitching and binding,	1,688 49
All other expenses, as per items in treasurer's account,	4,820 37
Balance in treasury, May 10, 1836,	381 64
	$26,139 03

The whole amount at the disposal of the Society this year, exceeds the whole amount of last year more than $6,000.

The total amount of donations and legacies exceeds the amount of last year, $2,516 13.

The amount of sales exceeds that of last year, $3,764 43.

Foreign Distribution.—In accordance with the resolutions adopted at the last annual meeting, renewedly pledging our co-operation with the Parent Society at New York, in the work of foreign distribution, we have remitted to that Society the sum of $10,000 and appropriated them.—*Daily Advertiser.*

THE DEAF AND DUMB, AND THE BLIND.

An additional extract from the account given of the exhibition at New York.

The most interesting part of the exhibition was yet to come; the dumb had been taught to speak by signs and the blind to read by the touch—how were they to converse together? The blind girl held up her hand, the dumb watched every finger, every joint, every movement, and turning to their slates, wrote rapidly the words she had been spelling! Glorious triumph of humanity—the blind talking to the deaf! A greater followed—a deaf girl approached the blind one—she held out her hand, and the other feeling of it examined every letter as it was formed, spelled the words, and read on the fingers of the dumb, as it were, in a book, with moveable type, and repeated aloud what she read. This double victory over apparently insurmountable obstacles was truly beautiful, to witness the deaf who have no audible language talking to the blind who can see none of their signs. We believe it has never before been attempted at any public exhibition, and the breathless silence which pervaded the church, the intense interest depicted on every face of that vast audience, showed how great was their interest and their delight.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 12.

FEMALE RELIGIOUS ORDERS.

2. *The Sisters of the Visitation* were established at Georgetown by Archbishop Neale, in 1815. They belong to the religious order which was founded by *St. Francis de Sales* in 1610. They are also called *Salesian nuns.* In 1829, says Archbishop Whitefield, (*Quarterly Register*, III. p. 98.) 'the Visitation reckons about 60 nuns, who exhibit the excellent spirit of their institution. The Protestants, who know nothing of the religious life but by calumnies poured upon its professors, are obliged to renounce their prejudices in presence of these virtuous daughters of St. Francis de Sales. They have a numerous boarding-school of young ladies, several out-door pupils, and a large school of poor families, whom they instruct gratis.'

In the United States, the Sisters of the Visitation, besides their principal convent at Georgetown, D. C., which is called the 'Mother-House' of this community, have one at Kaskaskia, Ill. and one at Mobile, Ala. They also have the charge of several other schools.

In the 18th century, there belonged to this order, 160 convents, and 6,600 nuns.

3. *The Sisters of Mercy* are another order of recluses. They have two schools for the education of young ladies in Charleston, S. C. They are also called Hospiller nuns. These sisters, like the sisters of the Visitation, and the Ursulines, follow the rules of St. Augustine.

4. The *nuns* or *Sisters of St. Clare*, have three convents; one at Pittsburg, Pa., and one at Green Bay, and one at Detroit, Mich. We are uncertain whether these sisters form a distinct order, or belong to some one of the other orders.

5. *Les Dames de la Retraite*, have a young Ladies' French and English Academy in Charleston, S. C., which is founded on the plan of an institution for education in France.

6. The order of Dominicans was founded in 1206, by St. Dominic. There is a monastery of *Dominican nuns*, established at St. Rose in Kentucky in 1806, by Edward Fenwick.

7. An order under the name of *Ladies of the Sacred Heart*, has been established in this country, having six convents and academies, three of which are in Missouri, and three in Louisiana.

8. The *Ursuline nuns* have two convents and schools, one near New Orleans, and the other at Charlestown, Mass. This order is governed by the rules of St. Augustine.

The Ursuline convent near New Orleans was founded by members of this order from Canada, in 1725. It is now in a flourishing condition, having 30 nuns, and upwards of 100 pupils.

The Ursuline Convent which was established in Charlestown, on Mount Benedict, is now discontinued. This convent has of late rendered the Ursuline order particularly interesting to the people of this part of the country. It was founded by the Rev. John Thayer, a native of Boston, in early life a Protestant, and afterwards a Catholic priest. The fund by his bequest was subsequently increased by additions from other sources. The convent was first established in Boston, in 1820, under the auspices of Drs Cheverus and Maintignon,—removed to Charlestown in 1826,—destroyed by a mob on the night of August 11, 1834,—afterwards removed to Brinley Place, in Roxbury, and a few months since closed by the departure of the Superior and some of the nuns for Canada.

The name *Ursuline* is derived from St. Ursula, a name famous in Romish history. The nuns of this order, or followers of this Saint, are called Ursulines or Ursuline nuns. The following account of St. Ursula and the Ursulines, is given in the Encyclopedia Americana.

'*Ursula St.*; a virgin martyr; according to the legend, a daughter of a prince in Britain, put to death at Cologne, some say in 384, others in 453, together with 11,000 virgins who accompanied her. In the religious establishment of St. Ursula, for noble ladies, at Cologne, a place, as is well known for the invention and manufacture of vast quantities of *eau de Cologne*, the visitor sees, he is assured, the relics of 11,000 virgins. These are arranged on shelves, and make a formidable appearance. According to another reading, the number of her companions was only eleven. The number may have been increased to 11,000 by a mistake in taking the name of one of her attendants, (called, according to the legend, and according to a missal, which belonged to the Sorbonne, *Undecimilla*,) for a number. The Roman martyrology mentions the saint and her virgin companions, without stating their number. St. Ursula was the patroness of the Sorbonne.'

'*Ursulines* or *Nuns of St. Ursula*; a sisterhood founded by St. Ursula, at Brescia, in 1537, at first without being bound to the rules of the monastic life, but devoting themselves merely to the practice of Christian charity and the education of children. Paul III. confirmed them in 1544, under the name of *Society of St. Ursula*. In 1572, Gregory XIII. made the society a religious order, subject to the rule of St Augustine, at the solicitation of St. Charles Borromeo. They add to the three religious vows, a fourth, to occupy themselves gratuitously in the education of children of their own sex. The order is under the superintendence of the bishops. In the eighteenth century, it had 350 convents. Many governments which abolished convents in general, protected the Ursulines on account of their useful labors, particularly in the practice of Christian charity towards the sick. The *Dictionnaire de Theologie*, published in 1817, says that 300 convents of these sisters existed at that time in France. Their dress is black, with a leather belt, and a rope for the purpose of self scourging. Their congregations, however, did not universally accept the monastic rule; and in France and Italy, there were societies the members of which only took the vow of chastity and gave instruction like other sisters. Their dress was that commonly worn about 200 years ago by widows. There are some of these sisterhoods in the United States.'

As this order was the first established in our country, and introduced from Canada, it may be interesting in this connection to give some notices of its history from its first introduction into the Western Hemisphere.

From Hawkins' *Picture of Quebec*, published in 1834, we learn that the Ursuline order was established in the capital of Lower Canada by Madame de la Peltrie, who, with two Ursulines from Tours, and one from Dieppe, sailed for Quebec on the 4th of May, 1639.

The Ursulines completed their first Convent in 1641. In 1650, the convent was destroyed by fire. It was afterwards rebuilt; and on the 21st of October, 1686, on the *Fete* of St. Ursula, and during the performance, it caught fire, and was a second time burnt to the ground, without any conjecture as to the manner in which the accident originated. Nothing was saved from the rapidity of the flames,—neither provisions, nor linen, nor any other clothing than that in use at the time. Such was supposed to be the utility of the labors of the Ursulines, that the Governor and Intendant, the Jesuits and other communities, all contributed to the rebuilding of the convent which was soon commenced.

An Ursuline convent was estabilsed at Three Rivers in 1697.

The community of the Ursulines in Quebec, consists of a superior, forty-two nuns, and some novices. Their rules are rigidly exclusive; and their convent is not open to public inspection, beyond the *Parloir* and the Chapel. It is in its interior, neat, well arranged, and tastefully decorated. The nuns are devoted to the instruction of young females in useful knowledge, and ornamental education when required; their school has long been esteemed one of the best in the Province. The paintings, executed by themselves, are much admired: their embroidery and fancy work are sold at high rates. The proceeds of the skill and labor of these nuns, go to augment the common stock, and enable them to extend their usefulness without diminishing the fixed prosperity of their community. Such is the account given in the above work.

In view of the accidents which have occurred in the history of the Ursuline convent in Quebec, it would seem that institutions of this kind, are for some reason or other, peculiarly liable to harm. The convent at Charlestown, as is well known, was destroyed by a mob. The convent of the sisters of charity at Emmitsburg, has been burnt once or twice since it was erected.

9. *The Sisters of Loretto* are another religious order who have the management of five Con-

vents and Female Academies; namely, two in Kentucky, and three in Missouri. They are also called '*Sisters of Mary at the foot of the Cross*,' '*Lovers of Mary*,' and '*Sisters of Mary*.'

10. *The Carmelite Sisters* are also another religious order. They have three Convents to which are attached schools in which they instruct females for their support. These conventsare two in Baltimore and one at Port Tobacco, in Charles county, Maryland. They appear to be in a flourishing condition, two of them having 145 nuns.

'The Order of the Carmelites,' says the *Laity's Directory* for 1835, 'is one of the most ancient religious communities in the Church. They received their rule, in the year 1209, from Albert, Patriarch of Jerusalem. From Mount Carmel, the place oftheir institution, the Carmelites soon spread themselves over different parts of Europe, and furnished the Church with many of its most distinguished Prelates, Orators and Writers. The rule, though rigid, is not severe; and experience has proved that it may be observed by persons of a very delicate constitution.

The Carmelites fast eight months in the year, wear woollen clothing, and sleep on straw beds. They never eat flesh meat except in case of sickness, when the physician prescribes the use of it. The sick obtain every comfort the house can afford.

The austerity of their rule having been mitigated by Pope Eugenius IV., the Carmelites were no longer obliged to keep the cloisters but in the 16th century, St. Teresa restored the Order to its primitive discipline.

The community now established in Baltimore, was founded in 1790, by the Rev. Leonard Neale, who brought with him from Europe, four nuns, three of whom were Americans, and one an English lady. They settled in Charles county, Md., and under the direction of their pious founder, they soon became a flourishing convent. The members of this branch of the Carmelite Order observe the reformed rule of St. Teresa. They recite the divine office, and offer up their daily prayers, fasts, and other good works, for the benefit of souls, the necessities of the Church, and particularly for those who labor in the vineyard of our Lord.

As a means of support, the Carmelite Sisters have been obliged to open an Academy for the education of young ladies. The school is at present in a flourishing condition, and it is humbly hoped that their establishment will prove itself advantageous to the citizens of Baltimore.'

11. Besides the above religious orders of females, there is in Baltimore an order under the name of *Oblates*, or *Sisters of Providence*. They were instituted in consequence of the exertions of the Rev. Hector Joubert of St. Mary's College,and have been placed under his direction. 'The Sisters of Providence,' says the *Laity's Directory* for 1835, 'are a religious society of colored women, established in Baltimore on the 5th of June, 1829, with the approbation of the Most Reverend Archbishop Whitefield, and acknowledged as such, by the Holy See, on the 2d of October, 1831, under the name of Oblates, sisters of Providence. His Holiness, Gregory XVI, has, also, granted them many spiritual graces and favors. They renounce the world to consecrate themselves to God and the Christian education of colored girls.' We regard this institution as capable of doing good. The terms are easy, and it is intended to give the pupils useful instruction.

'At the suggestion of several of the Right Reverend Bishops and other Clergymen who attended the late Provincial Council, measures have been taken for furnishing the different dioceses with clerical vestments, made by the sisters of Providence.' (*id.* p.143.)

One of the members of this order, sister Antonina, a colored woman, died in Baltimore, in October, 1832, a victim of charity during the Cholera. (*id.* for 1833.)

These female orders are placed under the direction of the clergy who visit the institutions, examine the pupils in the schools, and officiate as chaplains. They are introduced and established through the exertions of the preists, and sanctioned by the Hierarchy, but all under the countenance and sanction of the Holy Lee.

CONVERSION OF CATHOLICS IN IRELAND.

The Daily Advertiser copies the following from a late London paper:—

Not 100 miles from Cork a Roman Catholic clergyman, named Matthews, has been for a considerable period engaged in preaching doctrines at direct variance with the essential tenets of Popery. He is remarkable for more than a common measure of intelligence and education, combined with a degree of refinement unusual amongst the ecclesiastics of his profession. At the close of several months he delivered a discourse on the text 'Search the Scriptures,'—so awakening—so contrary to the whole genius of Popery, as to bring down on him the rebuke of his Bishop. The Rev. Mr O'Keefe was despatched with a commission to make personal inquiry into the views and transgressions of Mr Matthews. After an interview of two hours with this delinquent against the laws and customs of Popery, Mr O'Keefe returned to the Bishop with a request, that if any further communications were to be made to Mr Matthews, he might not be charged with them, as he had come to the conclusion that Mr Matthews had acted in accordance with the doctrines and commands of Scripture. The astonishment of the Bishop at this annunciation may be more easily understood than described; and that astonishment, we dare say, has not been diminished by the fact, that Mr O'Keefe is now following in the footsteps of Mr Matthews, and is preaching what we have been taught to believe is no other than the pure Scriptural doctrines of salvation.

FOR THE REGISTER AND OBSERVER.

FASHION.

It is universally conceded, that the tyranny of Fashionis more despotic and implacable than any other worldly power. The slightest infraction of its laws deprives the offender of caste, and no penitence or obebedience in future can restore it.

This despotism having no head, no written Law, created by insignificant *nobodies*, existing without any reasonable necessity and for no good object, is yet above a primeval law, the law of delicacy.—These remarks are made without any bitterness of feeling; they are poliminary to a few words upon a custom which this Tyrant Fashion permits, nay encourages. I deeply regret the necessity of speaking to young Ladies about their dress; I know how sensitive they are, and how quickly they repel a suggestion of indelicacy. I would avail myself of this feeling, awaken it more intensely, and render it of practical value.

Can any one deny that many young ladies go to large parties and balls in an unbecoming *undress*, making a *show*, that would not be permitted for a moment in a small party, in the social circle, or in the street? Is it not a fact, that the larger the party the scantier is the dress—and that the more palpable the parsimony in the *height* and *depth* of the dress, the *greater*, is the proof of being in the *height* of fashion.—Here is a power of doing wrong, permitted in a Ball Room, which would receive a universal frown, were it exhibited any where else—Whence then the sufferance of so monstrous an evil any where? Surely there are erroneous views or heartless insensibility on this subject, that need correction—I ask then whence this insensibility? It is the more striking, when I call to mind the efforts of all classes and of both sexes in removing other evils, which the very evil I have been considering may have indirectly induced. We raise our voice, in warning, at intemperance. We shudder at the doom of the infidel. We devise all possible means of intellectual culture and innocent amusement for our young men, and use all moral dissuasives against frivolous conversation and unholy practises. We spread our sails for the furthest East, that we may prostrate the temples and altars consecrated to unclean deities; and yet in our very houses, where every virtue should be nourished and every affection kindled into devotion, yes, in our very homes are altars, where fashion presides, where she receives homage, and to whom incense is burned, all equally idolatrous, and of the two the more reprihensible. I have said nothing in this connexion of fashionable conversation. Suffice it to say, it is as light as the drapery. Now that we have missionaries at large, devoted to the poor and ignorant, let us not forget the wants and perils of the rich and fashionable. No minister of God is more wanted, than a minister at large, for the help of the latter. Of what account are refined manners, and elegancies, ornamental and intellectual endowments, if God is not reverenced, if the associations of time, place and dress, must of necessity make it painful to think of Him? I answer fearlessly that all such distinctions are a snare; for, believe me, no occupation, whether at the toilet, in the parlor or in the ball room, no amusements are innocent, if they unfit the mind for devotion, or make it shrink from the Divine scrutiny. I have set forth a tremenduous evil. I would ask the co-operation of young and old to arrest it in its midnight *triumphings*; for it is no fraud of day light. Let young men co-operate, by ceasing to respect that lady, who has ceased to respect herself—'turn from her—pass on and pass away.'

C.

CHRISTIAN REGISTER.

BOSTON, JUNE 4, 1836.

AMERICAN UNITARIAN ASSOCIATION.

As the Report of the Executive Committee read by the General Secretary before the meeting held last week, will soon be printed entire, we draw from it only a few brief statements and extracts.

Much attention has been given by the Committee to the printing and distribution of TRACTS, chiefly *practical* but occasionally of a doctrinal character which are called for at a distance where the religious views of the Association are little known and are misrepresented. Urgent requests have been made to the Secretary for the Tracts, from all parts of the Union, and the demand for them is constantly increasing.

The number of AUXILIARY ASSOCIATIONS formed the last year is 16.—The number of persons added to the list of LIFE MEMBERS is 39, which added to those who were previously Life Members makes 260. Of these 71 are Clergymen, and were made Life Members by the ladies of their respective parishes. Many more Associations would have been formed were it not that a considerable portion of the year was devoted by the Secretary to addressing established Auxiliaries and preaching to new Societies. The number of places which he visited as a Missionary was about 50.

Encouragement and pecuniary aid have been given to several societies, as yet unable to support public worship, but which afford promise of growth, particularly those in distant parts of the country.

The extensive CORRESPONDENCE commenced by the former Secretary has been continued and enlarged, and much information has been derived from it relating to the churches and the moral and religious wants of the people in different portions of the United States.

The MISSIONARY operations of the Association have been extended during the last year.

The committee have made appropriations for the services of five missionaries; but from illness and other causes three were unable to perform the duty assigned them. One was to have preached in Connecticut; one in Ohio, Kentucky and Indiana; and one in Michigan and Illinois. The two other gentlemen preached at the West and the South. Their services were duly appreciated, and their labors were crowned with abundant success.

We are obliged here to close the notice of the Report, which, as well as the Addresses that followed the reading of it, partakes largely of missionary zeal.

After the reading of the Annual Report by the General Secretary, Mr Pray moved its acceptance. We present a portion of his remarks, and also of those of the other gentlemen who addressed the meeting. They will be printed more fully with the Report of the Secretary.

Mr Pray said that he moved the acceptance of the Report with unmingled satisfaction, because it breathed the spirit of Peace;—of religious independence,—and of true Christian effort. But he did not mean to be understood in saying this, that he was afraid of, or opposed to controversy; on the contrary he believed, that controversy when conducted in a true Christian spirit, was the great instrument under Providence by which error was separated from truth; by which all revolutions and reformations which were interesting to the human race were brought about; and by which the human mind was trained to its greatest power and carried forward to its highest state of improvement.

But while this report thus breathes a spirit of Christian love, it was a source of equal satisfaction that it compromised no principle, but breathed also a spirit of religious independence. Peace can always be maintained without the sacrifice of any Christian principle. Now, Unitarianism, as he understood it, was a religion of principle. Its great object was by a sober and fearless inquiry, and by deep study, to ascertain what was Christian truth. It discarded all creeds, all formularies, all human restraints, and taking the Bible in one hand, and the heart as it were, in the other, it sought to ascertainits true meaning; and having found it, to abideby it, to live by it, and to die by it.

And further, said he, it is a source of great satisfaction that the report exhibits the true spirit of Christian effort. He could not but express the joy he felt, that the General Secretary and other agents of the Association, had been so earnestly engaged during the past yearin carrying the light of Christian truth to those who were far away from us, beyond the reach of our constantly recurring opportunities for improvement. For some years he had entertained and expressed his belief, that we were not doing enough in the great work of evangelizing the world. It is a subject of true rejoicing, that the Association have enlisted in the work so fully the past year; and that it had already accomplished so much. This missionary spirit, he said, was the spirit of primitive Christianity; and by engaging in this work we were but obeying the command of our Savior, 'Go ye out into all the world and preach the Gospel.'

Mr Palfrey said that he saw in the report much cause of gratitude for the success which had crowned the past exertions of the Association and great encouragement to increased and persevering action. He saw in it, too, a proof of the efficacy of *Association*. The principle of association was often spoken of, as one of the characteristic features of the age; and it is regarded by many with jealousy. It is thought to interfere too much with individual action and the free developement of individual character. He had had a good deal of sympathy with these feelings. He thought there were dangers in carrying this principle too far—dangers which should be carefully guarded against. But if it were an error to give an indiscriminate co-operation to all associations which were formed for the promotion of good objects it would be a no less error to keep aloof from all associations whatsoever. Some fixed principle was greatly needed by which an individual may discriminate between such societies as he ought to join and those which he ought not. This was a very important and difficult subject which he would not attempt fully to discuss. But it seemed to him that the sphere of association was *different* from that of private exertion; that associations took up good objects where individual effort is obliged to lay them down. He was disposed to assume as a principle that when an object can be accomplished equally well for the community by individual effort as by a society, it is much better for the individuals concerned that it should be accomplished by the former means. He had not arrived at this principle by a proof of induction. It seemed to him to commend itself at once to the reason. He had not looked round to see what societies would come within the limits it prescribed, but it appeared to him in a cursory views, that this association came clearly within those limits.

Mr P. proceeded to illustrate this; but we can add only his closing remarks.

Mr P. said he could bear his testimony, in a small way, to the usefulness of the Association. In the station he had occupied, he had received communications from different quarters, from individuals whom he had never seen, saying that they were anxiously inquiring for religious truth, and wished to know what unitarianism, of which they had heard, was, and asking how they could be put in possession of a condensed view of our opinions. On such occasions he felt grateful that there was an institution like this which had procured the writing and publication of able expositions and defences of the Unitarian doctrine, in a form convenient to be transported by mail and which could furnish them for distribution to persons situated as he then was. He had disseminated many of them in this way through various and distant parts of the country, and hoped they had done good.

He did not see how the operation of this society interfered at all with individual action or opinion. A man might do all that he could personally to extend and strengthen the influences of true religion, by his daily life, example, conversation, influence in the sphere in which he immediately moves—and belong to an association like this, too. It is no shackle on private opinion. By subscribing to this association a man does not express his assent to every particle of doctrine contained in its tracts. He considers them to contain substantial truth, to contain no hurtful error, or of course he would not subscribe. And the tracts themselves are as free and independent expressions of individual minds as if they were not published under the auspices of a society. They have not been pared down to fit the dimensions of a previously established creed. The society has had nothing to do with them but to print and disseminate them.

It is said that this association is sectarian. To be sure in a certain sense it is so, but in no other sense than that in which all efforts for the inculcation of religious truth are so. In this sense all our societies for the support of public worship are sectarian. Nay, the religious instruction which the parent, in the discharge of his most solemn parental duty, imparts to his child, is sectarian. Every man and body of men who undertake to teach their fellow men, can only communicate what they themselves believe to be true. The only circumstances that can fix the charge of sectarianism in an odious sense are bigotry and exclusiveness. There certainly is a right spirit of proselytism. Paul uttered it when he said 'I would to God that all who hear me this day were both almost and altogether such as I am.' It is a generous, a noble spirit. He hoped that it would always characterize the operations of this association.

Mr Hosmer said, I am deeply interested in that portion of the report which relates to distant and western missions. I respond to the earnest expressions of the Secretary on that subject. I am ready to bear witness to the great importance of missionary enterprise. For the last six months I have been a missionary of this association. I have travelled through the western and Southern States. The circuit through which I passed is more than four thousand miles in extent. Wherever I went I preached as opportunity could be obtained; sometimes in churches, sometimes in schoolhouses, and sometimes on board steam-boats.

I was stationed three months at Louisville, Ky. It is one of the central points of a vast, active, growing community. I was afterwards at Mobile, one of the out-lets of the wide and fertile regions of the south west; and as I stood at these interesting points, the humble observer of what was passing around me, and turned my thoughts round to the far reaching limits running upon the Alleghanies on the east—and upon the Rocky mountains on the west, my mind was greatly moved. I saw around me a world, a new world rising into existence; yes it has risen—there is a world beyond the mountains. Its enterprise and prosperity are without a parallel in history. But it is plain that giant dangers hang over its career. The men of this new world may be swallowed up in the whirlpools of worldliness, or enervated and debased by luxury. They may forget the soul, and the future, and God. There is one thing, and but one, which can save that rising community, and hold it safely in the days of its jeopardy; and that is pure Christianity—let that be the corner stone, and the edifice will stand. A great work then is to be done, and what part shall we bear in the execution of it? Other denominations have entered the field—the Roman Catholics, Presbyterians, Baptists, Episcopalians and Methodists are there. And I rejoice that they are there. I doubt not that they have done good; they have begun the work. But I believe that these denominations will never be able to complete the work. Their doctrines and their modes are defective. The free mind of a youthful community will never respect the dogmas of Calvin or the worn-out forms of the Catholic church; it will have a religion which it can understand, or it will have none.

Our efforts are needed. In the body of western and southern society there are two classes which especially deserve our regard. Those who have been educated under the liberal institutions which we are enjoying, and have left all and made their homes in a strange land—look to us for sympathy and help. They would worship God as in days past, and can we not aid them? Then there are those, who at present have no deep regard for Christianity, because it has never been presented in such a manner as to secure their intellectual assent, or moral approbation. Among this latter class may be found many intelligent and respectable individuals; and I doubt not that many of this class, could they be made acquainted with what we believe is pure Christianity, would gladly embrace it. I speak upon the authority of what I have known.

May I suggest the encouragement which should cheer us on in missionary enterprise? Look upon the map of our country—and it will be seen, that in the most important points of the union, societies of our denomination have been established. These distant societies have all risen within a few years; and though they are not yet large, they are with one or two exceptions in a flourishing condition. They are mostly composed of young men, many of whom would not attend other churches and not a few of whom no doubt we may count as saved from unbelief. Truly we have encouragement to persevere; let these young and growing societies be encouraged and sustained and each one of them will become a centre around which a healthful influence will be exercised.

One of the objects of this Association has been to scatter light by the circulation of religious tracts. These tracts are silent preachers, but they produce effects. A friend of mine was arrested in the course of infidelity by one of your tracts which he accidently met with. That tract held an important place in the train of means which raised his soul from dark night to that heavenly day in which I trust he is now rejoicing.

The two remaining Addresses were by Mr Thompson of Salem and Mr Whitman of Portland. Mr Whitman's address has not been reported. Mr Thompson's address was founded on a Resolution respecting sending missonaries to the West, which he was prompted to introduce, by the remarks of Mr Hosmer, and which we printed last week. We have no space left for extracts from Mr Thompson's animated address. Were it not that the public will soon have it in full, with the Report of the Executive Committee and other addresses, we should recur to it in our paper of the coming week.

We close with adverting to an omission in the last Register in the list of members of the Executive Committee. The name of HENRY WARE JR D. D. should have been inserted.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The annual meeting of this Society was holden onThursday 26th ult.when the following gentlemen were unanimously elected officers of the Society for the year.

Hon. Jonathan Phillips, *President*; Rev. Henry Ware D. D., *Vice President*; Alden Bradford Esq., *Secretary*; Rev. Francis Parkman D. D., *Assistant Sec.*; Hon. A. Stearns *Treasurer*; Rev. J. G. Palfrey D. D. *Assistant Treas.*

Select Committee—Hon. Richard Sullivan, Hon. Peter O. Thacher, Rev. Francis Parkman D. D., Rev. James Walker D. D., and Rev. Ezra S. Gannett, with the President, Secretary and Treasurer.

In the course of the past year, three gentlemen, in addition to the stationary preachers continued in the service of the Society, were employed on special missions of inquiry; to ascertain the present actual condition and wants of places hitherto aided; the ability, efficiency and success of the Missionaries who have been engaged; the changes that may have taken place in the circumstances and prospects of the people; and to report what other places may more urgently require the assistance of the Society; and what other means of usefulness may be adopted.

Detailed reports were accordingly presented by each of these missionaries at large at the semi-annual meeting in November last; which were placed in the hands of a committee specially appointed for the purpose, whose report as finally accepted, will form the basis, in part, of the future operations of the Society.

We rejoice in the means of usefulness possessed by this ancient and venerable association—the eldest among our missionary institutions,—and we hope that their efforts, wisely directed and faithfully pursued, will effectually contribute to the advancement of true religion in destitute regions of our widely extended country, and to the blessed influences of Christian piety and charity.

At this meeting, Rev. J. G. Palfrey, Professor in the Theological School at Cambridge, was appointed to preach the annual discourse in November next.

MEETING OF SUNDAY SCHOOL TEACHERS.

Agreeably to a notice previously published there was a meeting of the Superintendents of the Sunday schools of this city of the various religious denominations at the Old Common Council Room, on Tuesday evening last. We have been furnished by a friend with the following pleasing account.

Mr Editor,—I attended the meeting of Superintendants of Sunday Schools on Tuesday evening, and I do not remember ever to have been more interested in any meeting. From the appearance I should judge that every Superintendent in the city must have been there. Mr William T. Eustis was called to the chair, Mr Corlew was appointed Secretary, and Deacon Grant was called to open the meeting with prayer.

The first question which came up was the expediency of having a large meeting of all the Sunday School Teachers. This called out remarks from more than a dozen gentlemen (Messrs Waterston, Weston, Purkitt, Bolles, Lewis G. Pray, H. B. Rogers, Stoddard and others) all of whom were warmly in favor of it. Each expressed with great ardor his unqualified belief that good must spring from it. The object of such a meeting they each seemed to feel must be—not merely to have a *great* meeting but a *good* meeting, a religious meeting, a meeting to lead to a more prayerful watchfulness on the part of Teachers, and which would lead Christians, who have time and ability, to enter the field.

The object, they all agreed, must not be to make Sunday School teaching fashionable—not to awaken an excitement which would merely give additional popularity to the cause; but soberly to present the wants of the community, and warmly to urge home the importance of individual exertion. All who spoke seemed to have a single eye to the good of man and the glory of God; and nothing could possibly be more harmonious. There was but one voice—the votes were unanimous, and all seemed to feel a personal interest. The result of the meeting was, that a resolution passed to have a meeting of all the teachers as soon as possible, and a committee of nine was chosen to attend to the business, and report through the papers when and where the meeting would be. For one I am rejoiced at the result, and look forward with pleasure at the proposed meeting; and that every Teacher may by it be awakened to a more religious performance of duty and that many pious members of the Christian Church may be induced to become Teachers, is the earnest prayer of

A SUPERINTENDENT.

GENERAL ASSEMBLY

Of the Presbyterian Church in the United States.

The Assembly convened at Pittsburgh, May 19. The proceedings of the first three days only, have reached us in season for insertion in this day's paper.

An Appeal has been received from Rev. *Albert Barnes*, from decisions of the Synod of Philadelphia, by which he was suspended from the ministry, and appeals and complaints from several other sources on the same subject.

An Appeal of Dr Wilson was received, from the decision of the Synod of Cincinnati, in the case of Dr Beecher, who was so far acquitted of the crime of heresy as to escape with a gentle admonition on the score of his past errors, and a warning for the time to come,—to which he submitted with Christian humility.

Memorials on Slavery were committed without being read.

TEXAS.

The atrocious massacres that have been perpetrated by the Mexicans, when their enemies have fallen into their power, as captives, naturally excite a sympathy among our countrymen in favor of the Texans, and of the recent adventurers who have enlisted in their service from the United States. But we are bound to keep in view the nature of the conflict. It cannot, we think, be doubted that it has sprung from selfish speculations and plans which originated within our borders, and that not, as some may suppose, all at once,—or at a very recent date. The quarrel appears to have been sought in order to compass schemes long since laid; and we believe that public opinion before the recent sucess of the Texans was tending in the right direction on this matter. This opinion will not we trust, be to any great extent affected by the party considerations which divide the people of this Union in relation to the admistration of their own government. It will be much more likely to be affected by considerations of another kind, giving rise to parties having geographical limits, and growing out of the unfortunate politico-domestic relations of the South.

In the Philadelphia *National Gazette*, and in the *Atlas* of this city there has appeared a series of essays on the affairs of Texas by two writers who appear to be well acquainted with the subject, and who, independently of each other, have come to the same result; namely, that the leading object of the opposition to the Mexican government in Texas is not only to sever it from the former, but to bring about its union with the United States as a new Slave-holding state.

We quote from the *Atlas*, a paper which has been uniform in its opposition to the agitation of the *slave question*, at the North, to show that the Editors are convinced of the facts, which appear to us to have been well established:

We cannot conceal or palliate the fact that the proposed end of the revolution is the RE-ESTABLISHMENT OF SLAVERY in Texas, and its ultimate union with this country in the relation of a SLAVE-HOLDING STATE. And to this extent we will not deny that our feelings and principles are with the government of Mexico; and we should much prefer that Texas should occupy her present position as the province of a Spanish empire, than that she should be annexed to an Anglo-Saxon republic, to perpetuate a scourge and a curse upon this Garden of the World. Here is the whole matter in controversy; and while we can readily perceive why such an issue should cause the very general excitement for Texas, that prevails in the Southern States, we are surprised that it can be contemplated otherwise than with the most serious solicitude by citizens of the non-slaveholding States.

The Atlas repeats its adherance to the same principles which it has always avowed in regard to slavery and the constitutional rights of the South; but in regard to the contest in Texas it says:

Our people are bound, at least, to observe a strict neutrality. If the Texans can carry their point, and succeed in the introduction of slavery; let it not be with our aid or our countenance. If the Mexicans quell the revolution, maintain their ascendancy, and exclude domestic slavery from their territory, we do not perceive in what manner the rights of humanity, or the claims of popular freedom, are violated or infringed.

The writer in the National Gazette to whom we have alluded, appears to be familiar with the ground, and cites ample authorities in proof of a long cherished and wishful looking towards Texas (as a state independent of Mexico) among large numbers in the states bordering on the frontiers of that territory. And we have been informed by a friend who resided in Mississippi thirteen years ago, that a body of emigrants with a military organization left that state for Texas,their officers having commissions executed in a formal manner, at that early period. In keeping with this is the childlike zeal and exultation of Mr Walker of Mississippi, in the Senate of the United States, who after a recent extraordinary success of the Texans, would have our government acknowledge the independence of Texas this very moment.

That the prospective plans of the Texans and of those who have hurried to their aid is such in regard to slavery, as has been pointed out by the respective writers in the Atlas and National Gazette, the facts and testimonies cited by the latter render so clear, that not a peg remains to hang a doubt on. And northern men are not, we trust, made of such stuff as to be dazzled long by the glare of a 'splendid victory,' and thus lose sight of future consequences perilous to the honor of their country and to the cause of humanity.

WHITRIDGE'S ORATION.

We have recently received a copy of an Oration delivered by Joshua B. Whitridge M. D. on the Anniversary of the New England Society, Charleston, S. C. Dec. 22, 1835; in commemoration of the Landing of the Pilgrims, at Plymouth.

It contains a manly defence of the Pilgrims, and of the character and achievements of their descendants,—of the people of New England,—against the prejudices prevalent at the South.

A valuable addition is made to the oration by the notes appended, which are chiefly historical.

It appears that this is the seventeenth of the Annual Orations which have been delivered in successive years without interruption.

FOR THE REGISTER AND OBSERVER.

FIRST BOOK FOR SUNDAY SCHOOLS.

Mr Editor,—Will you have the goodness to mention in the Register, that the Catechism contained in the '*First Book for Sunday Schools*,' which was spoken of in kind terms by a correspondent in your last paper, is the same which was published by *Rev. Dr Channing* and *Rev. Samuel Cooper Thatcher*, twenty three years ago. The names of the authors were accidentally omitted in the edition of the 'First Book' recently published. Although the Catechism was under a copy right, permission was obtained to reprint it in the little compilation alluded to.

I will take this opportunity to say, that among the numerous Catechisms which have appeared since, I have seen none which I think can compare with this, in beautiful simplicity of diction, clearness of instruction, and freedom from all the objections usually made against such summaries. It truly contains, as its title asserts, the 'Elements of Religion and Morality.' We have used it in our school, in connection with the other parts of the 'First Book,' for eighteen years; and it has met with entire approbation from the most experienced of our teachers. Most earnestly do I wish that the distinguished author who survives, would again give to Sunday Schools the aid of his pen, for I am confident that among all his labors, few, if any, have been more blessed than this little Catechism.

F.

FOR THE REGISTER AND OBSERVER.

GROSS DEFICIENCIES IN MINISTERS.

Mr. Editor,—A correspondent in your last Register, who attended the Anniversary of the American Unitarian Association, complains of the small success attending efforts in our body to raise funds for Missionary purposes; and having remarked 'that the ministers are chiefly to be blamed for the want of zeal in this object' he proceeds with a commendable distinctness to prescribe their duties in this regard.

Doubtless, Mr. Editor, these gentlemen of the clergy will find themselves greatly indebted for the counsel of their lay brother; and will not fail, with regrets for past flagrant deficiencies, to seek by every means for the future to make amends for them.

For one, I profess not to know very clearly, and therefore refrain from prescribing with your friend, the duties of ministers. But I apprehend, that upon subjects especially, concerning which there will always be some diversity of opinion and feeling, each one must be left to his own personal judgment and sense of propriety. To my poor notion, a sermon judiciously presenting and recommending a missionary, or any other good object, seems as promising a method of advancing it as one can adopt. And as a Parishioner, I should *regret* to find our ministers following an example, which I have heard condemned among some other denominations, of converting Pastoral visits, designed for personal religious intercourse, into applications for charity, and making themselves beggars to their flocks even for the best of causes.

But your correspondent is pleased to say, 'that want of *direct* efforts in our ministers is the bane of our sect.' 'They ought to visit,' says he, 'and hold the most familiar intercourse with their parishioners.' 'Let the ministers be awakened to the solemn responsibilty that rests upon them.' 'For' asks he, 'what good can *he* accomplish, who knows neither the feelings or the habits of the flock, of which he is *the* Shepherd.'

I know not, Mr. Editor, what may be the acquaintance of your correspondent with the clergy. It must at least be far more extensive and various, than mine, *if it* embraces even a very few of the description he has given. And feeling, as I do, a little of the old-fashioned respect for that useful body of men, and sorry to see it violated, I should have preferred had your zealous correspondent in the spirit of his own advice gone to such unfaithful individuals in person, instead of administering through the press, a vague general rebuke, of which he leaves us rather more to admire the earnestness, than the courtesy or the justice.

Your's, A MODEST LAYMAN.

A NEW AND CHEAP RELIGIOUS PAPER.

To the Editor of the Register and Observer.

At the late meeting of the Berry Street Conference, the subject of a new and cheap religious paper was discussed and finally referred to a Committee. That Committee, not being able to fix upon any definite plan before the separation of the Conference, and being extremely unwilling that the subject should pass by until another year, beg leave to report to the brethren of the Conference, through the columns of the Register, that they have made arrangements with the Publisher of the Register, in accordance with which, he will issue a weekly paper, of a small size, and at a cheap rate, provided the clergymen of our denomination and others interested will send in the names of a sufficient number of subscribers to warrant the undertaking. The particulars of the plan are as follows. The paper is to be about the size of the Youth's Companion—to be issued weekly—to be called the YOUNG CHRISTIAN and to be devoted to the promotion of practical piety—the spread of religious intelligence—and the improvement of Sunday schools. It is to be put to individuals at one dollar per year, to companies at eighty three cents per year. It is proposed that the Young Christian shall contain no advertisements—no political news—no long literary criticisms—no *long* articles indeed upon any subject—but that it shall be filled with such short articles as are calculated to promote practical piety and deepen an interest in Sunday schools together with such articles of intelligence in regard to the religious and benevolent operations of both our own and other denominations as are calculated to enlighten, interest and improve.

Such is a general outline of the plan. It will at once be seen that it is improper to subject the Publisher of the Register to the expense of sending out agents or even of printing circulars. It is hoped therefore that the Clergymen of our denomination and all others interested will regard this report as the prospectus of the YOUNG CHRISTIAN—will proceed to procure subscribers and send in their names to the Publisher of the Christian Register as soon as may be convenient. It will be understood that in order to have a cheap paper the pay must be in advance. It is proposed, therefore, that, both for the interest of the Publisher and the readers, no copies of the YOUNG CHRISTIAN be sent either to companies or to individuals, until the money be received.

Should a sufficient number of subscribers be obtained by the first of August, notice will then be given in the Register of the time of issuing the first number, that so the money may be sent in before the paper is issued. The subject is now committed to the hands of clergymen and others interested. It is for them to say whether we shall have a cheap religious paper which may be in the hands of every family or not. It is to be hoped that an effort will be made and with sufficient energy to secure ultimate success.

Per order, JASON WHITMAN.

THEOLOGICAL SCHOOL AT CAMBRIDGE.

The undersigned acknowledges the receipt of one hundred dollars from ladies of the second Congregational Society in Worcester, and thirty dollars from the Petersham Female Benevolent Society, for the benefit of members of the Theological School. H. WARE Jr.

SEAMEN.

Among the Anniversaries in this city as well as at New York few excited more interest than those of the societies for the aid and improvement of Seamen. We intended to take some notice, at this time, of the subject, and, in connexion with the public meetings, of a Report recently published by the Managers of the Boston Port Society. It is a searching and eloquent exhibition of injuries and of partial remedies, pertaining to a much abused as well as self-abused class of men. We can only say, at present, that it should be read and pondered by every merchant and seaman, by all who can contribute to the relief of the innocent or criminal sufferings of their species, by their sympathy or their money.

NEW ENGLAND CHRISTIAN ACADEMY. We refer our readers to the advertisement of this Institution which is under the patronage of the *Christian* denomination. It will be perceived that it is intended to unite manual labor with moral and intellectual acquirements; a matter long deemed, by very many among us, to be a desideratum, and which has not till recently been reduced to practice.

AMERICAN UNION

For the Relief and Improvement of the Colored Race.

At the public meeting of which we made mention last week, several resolutions were presented, on which the movers addressed the meeting.—We copy the resolutions but are obliged to omit the remarks with which they were accompanied.

The following resolution was moved by Rev. Hubbard Winslow:

Resolved, That the elevation of the African race to the moral, intellectual, and civil rank enjoyed by Christian nations, is desirable and practicable; and that it is an object to which all Christians should give their support and influence.

Mr. Rogers, minister of the church worshiping in the Odeon proposed and sustained the following resolution:

Resolved, That while a slave remains upon the soil, the duty of the Christian is clear, to bring the light and love of religion to bear on the evil.

Rev. Joseph Tracy, Editor of the Boston Recorder, introduced the following resolution:

Resolved, That the international slave trade is, in all cases, a violation of moral principle, for which all persons, who take part in it, should be accounted infamous.

The following resolutions were offered by Rev. Nehemiah Adams, of Boston:

Resolved, That in the present state of things, it is desirable, but difficult, to speak wisely on the subject of slavery.

Resolved, That as the slavery reform is only a part of the reformation of the world, we should observe the ill success which follows many attempts in this reform, and profit by it in other more important departments of labor for human good.

Resolved, That we should regard the present unhappy state of the slavery question, and the evils growing out of it, as evils which will be overruled for some great and good end, and that it is the part of Christian wisdom to wait for this result with patience.

Resolved, That as the gospel is the plan devised by infinite wisdom to reform and save the world, all plans for specific reform must fail, which do not, like the gospel, make compassion and good will towards sinners apparent in efforts to reclaim them.

Resolved, That by violating great moral principles and sacred relations in efforts to good, we may do an injury greater than any which we seek to remove.

Resolved, That while no language may be able to depict the evils of slavery as they appear to our minds, we should, in our desires and efforts to remove them, sympathize with that calmness which marks the feelings of the Most High, as he looks with infinite abhorence upon sin.

TRUTH AND ERROR.

Some of our readers may recollect the piece alluded to in the following paragraph from the *Presbyterian.*

BROTHERHOOD.—The Arminian article which we lately noticed as contained in the Lutheran Observer, and to the sentiments of which, we said, that Luther would have been the first to object, is copied in the Unitarian Register of Boston. So congenial is error under its different forms.

So familiarly and confidently too do some men talk of *error,* as if the Supreme Intelligence had communicated to them all truth, and as if all wisdom should die with them.

MINERAL WATERS OF VIRGINIA.

A friend of ours who has had personal knowledge and experience of the virtues of these waters, has called our attention to the subject, and put into our hands the materials for a sufficient account of all the springs most valued for their medicinial qualities: and we intended at this time to present such an account; but the pressure of other matters has preoccupied our columns and we can only copy the following general description, from *Martin's Gazetteer and History of Virginia,* recently published.

They are known by the appellations of the Blue sulphur, White sulphur, Salt and Red sulphur springs, to which have been recently added, the Grey sulphur; and are situated, the two former in Greenbrier, at the foot of the western slope of the Alleganey,—and the three last in the county of Monroe. The Blue sulphur holds at least three active medicinal qualities in its composition; its tonic quality admirably sustains and husbands the debilitated system, while the alimentary canal and the glandular organs are efficiently operated upon, by its cathartic and deobstruent powers. The White sulphur acts, when taken in doses of two or three glasses at a time, as an alterative, exercising on the system much of the salutary influence, without the evil effects of mercury,—used in larger quantities it becomes actively diuretic and purgative. The Salt sulphur is more remarkable than the White, for the latter property; but not equal to it in the former. The Red sulphur, in addition to the qualities which it has in common with the last mentioned springs, is remarkable for its action on the pulse, which it reduces considerably in a short time: this property renders it highly valuable in pulmonary affections. The Sweet springs are situated on Pott's creek (a branch of James river) about 22 miles east of the Salt sulphur springs. They are of the class of waters called acidulous, and are valuable as a tonic in cases of debility, and in all the varieties of dyspepsia which are unaccompanied by inflammation.

The Grey Sulphur Springs have not become known till within two years. There are two of them, called the *Anti-dispeptic* and the *Aperient.* The waters are pronounced to be peculiarly efficient in cases of a disordered state of the stomach and bowels and affections of the liver; and have been beneficial in pulmonary complaints.

Many remarkable and well attested cases of relief and of cure from the use of these waters [illegible] Charleston, S. C.

The route to the principal Virginia Springs from the North is, after arriving at Washington D. C., to Fredericksburg, Charlottesville, Staunton, Warm Springs, Hot Springs, White Sulphur, Salt Sulphur, Red Sulphur and Grey Sulphur.

NEW PUBLICATIONS.

The following books have been sent to us—to which we will endeavor to give our attention next week.

Scenes and Characters illustrating Christian Truth.—No. 6. Alfred, by the author of 'Sophia Morton,' 'Trials of a School Girl,' &c. And the Better Part, by the same author. Boston: James Munroe & Co. 1836.

The Rev. Mr Loraine's Faith examined and changed. By the author of 'The Sunday School Teacher's Funeral.' Boston: James Munroe & Co. 1836.

The Young Florist; or Conversations on the culture of Flowers, and on Natural History, with engravings, from original designs. By Joseph Breck, Superintendant of the Horticultural Garden, Lancaster, Mass. Boston: Russell, Ordiorne & Co.

Dialogue Stories for children original and selected. Boston: William Peirce, 9 Cornhill. 1836.

The Little Writer; designed as an aid to Children in acquiring an easy and familiar Epistolary Style. Boston: Published by Joseph Dowe. 1836.

The Baptized Child. By Nehemiah Adams, Pastor of Essex Street Church, Boston. Boston; William Peirce. 1836.

Biography of Rev. Elahanan Winchester. By Edwin Martin Stone. Boston: H B. Brewster. 1836.

ECCLESIASTICAL.

Ordination.—The ordination of Mr Alfred Greenwood, of Boston, over the Church and Society in West Barnstable took place on the 19th ult. Sermon from 1st Tim. iii. 15, by Rev Mr Blagden, of Boston.

Dedication.—The new and beautiful meeting house built in full Gothic style during the last season, for the Rev. Mr Loring's Society, in Andover, (North Parish) was dedicated on the 1st inst.

The following was the order of exercises. Introductory Prayer, by Rev. Mr White, of Littleton. Reading the Scriptures, by Rev. Mr Gage, of Haverhill. Dedicatory Prayer, by Dr Eaton, of Boxford. Sermon by the Pastor, Rev. Mr Loring. Address to the Society, by Dr Packard, of Chelmsford. Concluding Prayer, by Rev. Mr Robinson, of Groton.

Baptists in New Hampshire.—The first minister of whom we have any account, who embraced and defended the Baptist sentiment, was the Rev. Hanserd Knollys, who preached for some time to the people of Dover, about the year 1639.

The first Baptist church in New Hampshire, was formed in Newtown, 1755. And as the Rev. Walter Powers was settled over it the same year, it is presumed that he was instrumental in gathering the church.

In 1770, commenced a new era in the history of our denomination in New-Hampshire. About this time, there was an almost simultaneous visit made by a number of ministers to different parts of the state. These ministers preached the gospel as they went, and baptized those who gave evidence of faith in Christ.—*Cummings' Histor. Sermon.*

Increase of the Christian Denomination.—We find in The *Christian Reformer* for Febuary, a periodical published in Tennesee, an account of the growth of this denomination, in a statement under the title 'Progress of the present Reformation,' which far exceeds our previous suppositions of its increase.

It is estimated that one hundred and fifty thousand persons have, within twelve or fifteen years, embraced the Gospel and laws of Jesus Christ, set forth by the periodical publications and personal labors of his servants of this reformation. Lest this number should prove too great, we will suppose it at present not to exceed one hundred thousand. By comparison with the religious parties in the United States, our numbers will not be found far in the rear of the most prosperous societies. But is is by comparing the respective ages of these sects, and their present size, with the age, and numbers of the reformation, that a proper estimate of our growth must be made. By dividing the present numerical strength of each party, by the number of years it has existed in this country, we have, as a quotient, the average yearly increase of each.—This is set forth in the subjoined table.

Sects.	*Present No.*	*Age.*	*Ann. increase.*
Baptists,	400 000	197 years.	2, 030
Presbyterians,	850 000	190 "	1, 315
Methodists,	550 000	70 "	7, 857
The reformation,	100 000	12 "	8, 333

This scale leaves our *average* annual increase four times as great as the Baptists', six times as great as the Presbyterians', and greater than the Methodists'. But this at last gives but an unfair view of the subject. The increase of societies is proportioned to their age. Their interest is not simple but compound. As the table shows, the Methodists, next to us, have been far the most successful, (tho' they *decreased* more than *four thousand* in the last year,) but during the first eighteen years of their existence terminating with the ordination of Bishop Asbury, they had numbered by immigration and conversion only fourteen thousand nine hundred and eighty eight, which would leave them at twelve years of age, less than ten thousand; that is, our proportionate increase has been ten times as great as that of the Methodists', and it will be perceived that the rate of increase is inconceivably greater in comparison with the other societies.

MASSACHUSETTS TEMPERANCE SOCIETY.

This Society held its twenty-fourth Annual Meeting on Friday evening, 27th. Dr. John C. Warren, President; Hon. Horace Mann, Vice President, presiding. The Annual Report was read, and after an amendment by H. J. Oliver and further discussion, was accepted. It is a brief but interesting document, and will be published.

The following gentlemen were elected its Government for the present year:—

President—John C. Warren. *Vice President*—Horace Mann. *Recording Secretary*—Walter Channing. *Treasurer*—Charles Brown. *Counsellors*—M. Grant, Joshua B. Flint, Samuel K. Lothrop, William W. Stone.

Mr. Grant remarked on the necessity of increased effort to carry on the Temperance Reform; as the Council have an agent about to commence his labors, it is important that more money be raised than heretofore; allusion was made to a recent Convention in this city, where in a few hours over $6000 was pledged toward $10,000 voted to be raised for an object where there was less union and strength than on the subject of temperance. The agent, he said, must have temperance publications to carry along with him, to sow the seed as well as to prepare the soil; to do all this money must be had. He then offered the following preamble and resolve, which were accepted:—

While we view with gratitude the great progress of the Temperance reformation which had its efficient origin in the formation of the 'Massachusetts Society for the Suppression of Intemperance,' and while we rejoice that the little one has become a mighty host, yet we have melancholy evidences of the continued effects of intemperance, in the pauperism and crime which prevail about us.

Therefore, Resolved, That we consider it our duty to raise in this State $5000, to be expended by this Society in employing agents, and circulating publications for the further progress of this sacred cause the present year.

The Rev. Mr. Hinds offered the following resolution, which he supported in a brief but energetic manner, showing that in this cause, as in all others of a similar kind, much, very much depends on training up the young correctly:—

Resolved, That this Society most cordially approve of *all* judicious measures for interesting the young in the great subject of temperance, that they may be trained to avoid the use of all intoxicating liquors.

J. C. Converse offered the following important resolution, which was adopted:—

Resolved, That we cordially approve of the exertions making by the Boston Port Society and the Seamen's Friend Society, in establishing Temperance Boarding houses for Seamen, and that the aid of all the friends of Temperance should be given to prevent our seafaring brethren from the fatal effects of intemperance.

John Tappan seconded the resolution and stated interesting facts of the terrible effects of intemperance on Seamen in the loss of money, character and all that is dear to man.

After an appropriate notice of the Irish character, honorable to them as a nation, and the mighty influence they will bring to the great cause by the recent formation of an 'Irish Temperance Society' in this city, Stephen Fairbanks offered the following resolution, which was adopted:—

Resolved, That it affords us peculiar pleasure to know, that a Temperance Society has recently been formed in this city by our Irish brethren, on the highly praiseworthy principle of an entire freedom from all sectarian difference in religion.

John Tappan moved that a committee be appointed to communicate the above vote, with explanations, inviting the co-operation or the Bishop and Clergy: also to forward a copy of the resolve to the President of the Irish Society.

The meeting was addressed by Otis Thompson of Rehoboth, one of the early members of the Society. His remarks were valuable, and could we do him justice, should be stated. He offered the resolution as follows, which was accepted:

Resolved, That we most cordially approve of the recommendation of the American Temperance Union for a convention to be held at Saratoga in August next, and that this Society will co-operate in carrying the same into effect.

Horace Mann spoke at some length to the following important resolves, in which he noticed the progress of the Temperance cause, the difficulties it has overcome, and its present prospects. He paid a just tribute of praise to the City Government and County Commissioners, for their firm and decided measures in aid of the friends of temperance, who are but laboring for the happiness of the community:—

Resolved, That the Massachusetts Temperance Society regard with sincere and hearty approbation, the co-operation of the City Government of Boston, in promoting the cause of Temperance, both by diminishing the number of licenses granted, and by withholding Innholders' licenses from applicants, who have not the qualifications required by law.

Resolved, That the County Commissioners of the several Counties of this Commonwealth, who have refused to grant licenses for the sale of ardent spirits, deserve the warmest thanks of all the friends of humanity.

Mr. Ruggles Slack offered the following resolve, which was adopted:—

Resolved, That it be recommended to the Council of this Society to consider the subject of a New England Convention of the Friends of Temperance, to be holden at such time and place as may be thought best calculated to cause a deeper interest in this momentous subject.

The meeting was addressed at some length by Justice Simmons, and Henry J. Oliver, on the subject of prosecutions for breaches of the license law, the sale without licenses, and the great evils of the whole system. While much is done to bring offenders to justice, it is evident that the license law is grossly violated.

The meeting was uncommonly interesting, and much zeal was evinced, which it is believed will result in vigorous action, to advance the blessings of Temperance.

CONGRESS.

Senate, Monday 23d of May. Mr Walker, of Miss. presented proceedings of a meeting in one of the counties of the State of Mississippi, on the recognition of the Independence of Texas. He moved to take up the subject at once, and with that view, he moved a reference of these proceedings, and certain resolution previously offered by Mr Morris and other Senators, to the committee on foreign relations.

Mr Walker made some observation in a very enthusiastic tone and temper, in favor of immediate action on the subject.

Mr Morris was in favor of pausing before we proceeded so far as to commit ourselves to any particular line of policy.

Mr Preston repeated what he had formerly said as to his delight at the progress of this struggle for rights and free institutions.

Mr Webster expressed a wish that this question, should not be pressed until we should have official intelligence of the establishment of a government in Texas. Whenever that should take place, he should be in favor of a recognition of the independence of Texas. But there were other important matters connected with the subject, which must be considered whenever the question should come up.

Mr Mangum took a somewhat similar view of the subject, and moved to lay the motion on the table,

Mr Calhoun also recommended patience to the friends of Texas on the floor; and moderation to the Texans themselves. He said that Texas could never again be subjected to Mexico, and that the Texans had Mexico in their power—but he repeated his hope, that the advantages in their hands would be used with wisdom. He expressed a hope that Mr Walker himself would reflect, and consent to lay the motion on the table.

Mr Walker replied, 'Now's the day and now's the hour,'—and made some further observations to sustain his position, but they were not so temperate and judicious as the friends of Texas could have desired them to be.

Mr Calhoun repeated his suggestion that those who wished well to Texas would wait until sufficient information should have been received. He hoped there would be information which would enable the United States to recognise the Texan Government before the rising of the present Congress.

Mr Mangum followed and again urged the impropriety of any immediate action on the part of Congress, because the effect would be a war with Mexico, unless Mexico should be restrained by paramount considerations of expediency.

Mr Calhoun moved to lay the motion on the table, but the motion was negatived.

The motion was then agreed to, to refer the proceedings to the committee on Foreign Relations.

In the House of Representatives, the bill for the distribution of the proceeds of the public lands among the States was taken up and after further discussion was laid on the table. Yeas 110. Nays 89.

In the Senate, on Tuesday, Mr King of Alabama, after stating that many individuals in Alabama had been driven from their homes by the Indians and obliged to take refuge in Georgia, obtained leave, and introduced a joint resolution to authorize and direct the delivery of rations from the public stores to such individuals, until it should no longer be necessary.—The resolution was twice read and ordered to be engrossed, and subsequently read a third time and passed.

A bill to provide for the payment of volunteers and militia employed against the Indians, was read a third time and passed.

In the House of Representatives, Mr Adams asked the consent of the House to offer two resolutions, and to state his reasons:

The resolutions embraced a call upon the President for copies of correspondence with the Mexican Government relating to acquisition of territory or boundaries, since 3d March 1829, and also copies of any laws &c of the same government abolishing slavery in its territories.—objections being made, Mr Adams waived the 2d resolution; but the House refused to dispense wtth its rules in order to receive the first.

In the Senate on Wednesday, the consideration of the bill for the erection of fortifications, &c. was resumed in committee of the whole. The amendment to strike out the appropriation of $100,000 for Salem, and insert $75,000 in 1836, and 75,000 in 1837, was negatived. Mr Webster opposed the principle of prospective appropriations in the bill, and several amendments proposing such appropriations were rejected. The bill was reported to the Senate with amendments, which were concurred in, except such as proposed prospective appropriations, which were rejected, and the bill was ordered to be engrossed for a third reading.

In the House of Representatives, the report of the Select Committee on the subject of Slavery was resumed and Mr Robertson supported his motion to recommit the report with instructions to report a resolution declaring that Congress has no right to interfere in the subject of Slavery in the District of Columbia, or in the Territories of the United States. When he had concluded Mr. Owen, who expressed the opinion that the discussion ought not to be continued, moved the previous question. A long discussion ensued on several questions of order, on some of which appeals were taken from the decision of the chair. The call for the previous question was sustained by a vote of 95 to 82.

The speaker resumed his decission on the questions of order.

The question shall the main qnestion [concurring with Mr Pinckney's Resolutions] be now put, was decided in the affirative, yeas 109, nays 89. A division of the main question was demanded, and the question was put on the first resolution, as follows:

'*Resolved,* That Congress possesses no constitutional authority to interfere in any way with the institution of slavery, in any of the States of this confederacy.' Mr. Adams requested leave to address the House. He said if they would allow him five minutes time, he would pledge himself to prove the resolution utterly false and unconstitutional. He was called to order, and the question was decided as follows, yeas 128, nays 9. The nays were Messrs. Adams, Clark, Denney, Everett, W. Jackson, James, Phillips, Potts and Slade.

Several members requested to be excused from voting and some refused to vote.

In the Senate on Thursday the fortification bill was taken up, and after further debate, having been read a third time, it was passed by a vote of 31 to 9. The Arkansas admission bill was passed.

In the House of Representatives the question recurred on the subsequent branch of the main question [Mr Pinckneys Resolution] which is as follows:—'Resolved, that Congress ought not to interfere in any way with Slavery in the District of Columbia,'—on which resolution the yeas and nays were ordered, and were, yeas 133, nays 45.

So the second resolution was adopted: Mr Adams asking to be excused from voting, and Messrs. Granger and Wise refusing to vote.

The question then recurred on the third branch of the main question, viz. the Preamble, which urges, as a means of allaying the excitement, the adoption of an additional resolution, declaring that all petitions, memorials, resolutions, propositions and other papers relating in any way to the subject of slavery, or the abolition of slavery, should, without being referred especially, be laid on the table, and that no further action should be had thereon.

After some discussion of points of order, and after a motion by Mr. Phillips to lay the resolution on the table, which was negatived by a vote 69 to 118, the question was taken and the preamble and resolution adopted, yeas 117, nays 68. When the name of Mr. Adams was called, he rose and said, 'I hold this resolution to be a violation of the Constitution of the United States, of the rules of this House, and of the rights of my constituents.' These words were pronounced amidst very loud cries for order.

In the Senate on Friday, the bill to increase the medical staff of the army was further considered, and ordered to be engrossed for a third reading. The expunging resolution was taken up for the purpose of hearing Mr. Hill's remarks, he being about to resign his seat. Mr. Hill addressed the Senate at length, and the resolution was laid on the table.

In the House of Representatives, much time was occupied in amending the journal, in relation to the answers given by members who refused to vote on the slavery resolutions. Mr. Adams attempted to obtain some amendments of the journal, which were refused. The rest of the session was occupied in discussing the post office bill.

In Senate on Saturday, the bill for increasing the medical staff of the army of the U. States, five surgeons and ten assistant surgeons, was read a third time and passed.

The Vice President communicated a letter addressed to him by Mr. Hill of the Senate, Governor elect of N H, resigning his seat in the Senate.

In the House of Representatives, Mr. Howard, from the committee on foreign relations reported a resolution setting apart Saturday next for the consideration of the bill to anticipate the payment of the indemnities secured to the citizens of the United States under the convention with France and the King of the Two Sicilies. Laid on the table.

An ineffectual attempt was made by Mr. Ewens, of Georgia, to make the Deposite Bank bill the order for a day certain.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs.—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. tf m 28

The address before the above Society by the Rev. Mr Lothrop, will be delivered on Sunday evening the 12th of June, in the Federal St. Church.

MARRIAGES.

In this city, by Rev. Mr Greenwood, Mr J. I. Bowditch to Miss Lucy Orne, daughter of Benjamin R. Nichols, Esq.

By Rev. Dr Channing, Mr George A. Gannett, of New York, to Miss Sarah, daughter of Bryant P. Tilden, Esq.

In this city, at the Bowdoin Street Church, by Rev. Mr Winslow, Rev. Wm. W. Newell of Brighton to Miss Hannah T. Parkman daughter of John Parkman Esq.

On Wednesday evening, by Rev. Mr Ripley, Capt. Wm. H. Kelley to Miss Maria Goff, both of this city.

In Bangor, 26th ult. by Rev. Wm. Mason, John Bright, Esq. to Miss Anne E. daughter of Rev. M. Mason.

In Farmington Me. on the 12th of May, by Rev. Thomas Beede Mr Alexander Hamilton Stewart to Miss Hannah Rockwood Beede all of Farmington.

DEATHS.

In Brookline, 31st ult. of consumption, after a painful illness of five months, Mr Nathaniel Babcock Ingersoll, son of the late Nathaniel Ingersoll, Esq. in the 23d year of his age. He was graduated at Harvard College in 1834.

In Brighton, on Sunday morning, Mrs Susanna, wife of L. Wheelright, Esq. late of Boston, 65.

In Lancaster, 25th ult. Mrs Hannah, wife of Davis Whitman, Esq. 70.

In Lexington, on Monday, Mrs Sarah C. wife of Capt Billings Smith, 35.

NEW-ENGLAND CHRISTIAN ACADEMY.

THE New-England Christian Academy, *on the Manual Labor Plan,* will be opened at Beverly, Mass., in a very pleasant and healthy situation, on Monday, the 27 inst.

Instruction will be given in the following branches

1. Orthography, Reading, Penmanship, Arithmetic, Book-keeping, English Grammar, Geography, History, Grecian and Roman Antiquities, Elocution, Composition, Criticism, Logic and Moral Philosophy.

2. The Latin, Greek and French Languages.

3. Natural Philosophy, Chemistry, Astronomy, Botany, Physiology and Mental Philosophy.

A suitable apparatus will be procured for the illustration of the various sciences, and the best books in the different branches; also, the requisite articles of Stationary will be purchased at the wholesale prices, and provided to students at cost.

It is designed by the Trustees of this Institution, which from its connections and patronage has a fair prospect of a continual growth, and a wide and extended usefulness, that the best advantages for obtaining a thorough English and classical education, shall be combined, as far as may be, with those moral and religious influences which are requisite to the development and cultivation of the best capabilities of the human mind, and a careful attention will therefore be given not only to the literary improvement of the pupils and students, but also to the proper regulation of their conduct, and their instruction in the great and universally acknowledged principles and duties of piety and morality.

Arrangements are made by which the students will have it in their power to defray a part (and if experienced in the branch of labor in which they engage, the whole) of their expenses, by appropriating a portion of their time to some profitable branch of manual labor.

Terms.—The terms will be for instruction in English branches, $4 50; in ancient and modern languages, $6 00; for a term of twelve weeks. Board, $1 50a week. Washing, 25 cts a dozen.

John B. Wight, *Principal.*
J. V. Himes, *Secretary.*

Beverly Ms., June 1, 1836.

N. B. Applications may be made to the Secretary, or any one of the Trustees. The following are the names of the Trustees:

Charles Morgridge, Chairman, New Bedford: J.V. Himes, Boston: Wm. Andrew, Salem: Amos Sheldon, Beverly: Jonathan Buffum, Lynn: P. R. Russell, Lynn: Joseph Sibley, Salem.

Directions to Scholars.—The New England Christian Academy is situated in the northern part of the town of Beverly, about half a mile from the eastern stage road. Scholars will direct the stage driver to leave them at the meeting house of the upper parish in Beverly, from which they will find a ready conveyance to the Academy. They can inquire, if need be, for Col. Amos Shelden, who lives in the neighborhood of the meeting house, who will see them introduced to the Principal of the Institution.

J. V. HIMES.

Beverly, (Upper parish,) June 1, 1836.

SUNDAY SCHOOL LIBRARY.

THE subscriber would beg leave to refer all those who may wish to supply themselves with *good* Books for S. S. Libraries, to his late advertisements of new Books, Nos. 1. 2 and 3. Clergymen and others who cannot visit the city at present, will be promptly aided in their selections, by sending to the subcriber by mail or otherwise, and every facility will be afforded them.

BENJ. H. GREENE
124 Washington, corner of Water st.

No 4.

The Life of Daniel
The Life of Elisha
The Rev. Mr. Lorraine's Faith, examined and changed
Lectures to Children; Familiarly illustrating important truth.
Dialogue Stories for children; being the last number of the children's Library
Alfred; also the Better Part, being No 6 of Scenes and Characters.
The Little Writer.
Daily Walk

N. B. '*The first Book for Sunday Schools,*' a new manual, highly recommended in the last Register, may be found at the store of the subscriber. It may be considered as a proper substitute for Carpenter's Catechism.

No 5 of these advertisements will contain a list of the most approved Books for Teachers, of a practical nature; and also those designed as helps in instructing children. 2 i s j 4

PECK'S GUIDE FOR EMIGRANTS.

A NEW edition just received and for sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. j 4

ENGLISH BOOKS

JAMES MUNROE & CO have just received the following English Books viz.

Roscoe's Wanderings throngh North Wales
Illustrations of the Poetical Works of Sir Walter Scott
Westall's Illustration of the Bible
Landscape Illustrations of Borns
Stanfield's Coast Scenery Nos 6 to 9
The Portrait Gallery of Distinguished Females
Finden's Gallery of Graces
Nos 45 and 46 Gallery of Portraits
Finden's Landscape Illustrations of the Waverly Novels
Heath's Gallery of British Engravings
Views in the Tyrol in splendid binding and numbers
Finden's Landcape Illustrations of Byron
Gay's Elegy Illustrated 1 vol
Finden's Byron Beauties 1 vol 8vo Turkey Gilt
Finden's do do 1 " 4to " "
Pilgrims of the Rhine 1 " 8vo " "
Byron Gallery 8vo " "
Waverly Portraits
Book of Genius 8vo
National Views of London 2 vols 8vo containing 300 Steel Engravings
Lewis Sketches of the Alhambra 1 vol folio splendid
Brockden's Passes of the Alps 2 vols royal 8vo
Northern Tourist 4to containing 73 views
Views in England and Wales 1 vol 4to
Lancashire Illustrated 1 " "
Watering Places of Great Britain 1 vol 4to
Boston Bookstore 134 Washington st. j 4

IN PRESS.

JAMES MUNROE & CO. have in press and will shortly publish. 'Religion and the Church,' by Charles Follen. Boston Bookstore 134 Washington street. j 4

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

THE LITTLE WRITER, intended to aid children in acquiring an easy epistolary style. Just published by J. DOWE, 130 Washington st. m 28

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

LIBERAL PREACHER.

COMPLETE sets of the Liberal Preacher, neatly bound in sheep, may be obtained at the Office of the Christian Register, over 151 Washington St. Old numbers supplied.

☞Entrance from the avenue opposite the Old South church. m 21

BEAN'S ADVICE.

CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer, 151 Washington St, up stairs. Entrance from the avenue opposite the Old South church. m 21

MANUALS FOR UNITARIAN SUNDAY SCHOOLS.

AN assortment of the various Manuals used in Unitarian Sunday Schools, may be found at the Office of the Register and Observer, now removed to 151 Washington St. up stairs, over Mr Willis's Store;—Entrance from the avenue opposite the Old South church. m 21

TWO NEW BOOKS FOR S. S.

Published this day—

Rich Boys and Poor Boys; or, the Birth day Bargain. By Mrs Hofland.

Memoirs of Ann L. Bontelle; *secondedition.*

LIBRARY OF A CLERGYMAN.

The subscriber has received a very rare and valuable collection of Theological and other Books, which are selected from a Clergyman's Library.

BENJ. H. GREENE, 124 Washington st, corner of Water st. m 21

SCENES AND CHARACTERS—SIXTH NUMBER

THIS day published and for sale by JAMES MUNROE & CO, 134 Washington street, Alfred, by the Author of Sophia Morton, Trials of a School Girl, &c, and the Better Part, by the same Author being the 6th number of Scenes and Characters, edited by the Rev. Henry Ware Jr. m 28

BIOGRAPHY OF WINCHESTER.

JUST published, Biography of Rev. Elhanan Winchester, by Rev. E. M. Stone, of Beverly, Ms., For sale wholesale and retail by H. B. Brewster, Pemberton Hill, opposite head of Hanover St., (up stairs) Price 75 cts. 3 w m 28

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Summer Term of this Institution will commence on Tuesday June 7th. The female department will continue under the care of Miss Caroline Gleason, subject to the general superintendance of the Principal. The writing department will be under the care of Mr Amiel W. Whipple, whose chirography is surpassed by few, if any, in elegance, and for which branch there will be no extra charge.

Tuition in English branches $3, per quarter, Languages $5. Board from $1,50 to $1,75 per week.

While Mr Allen tenders his grateful acknowledgements to his patrons and friends for past favors, he hopes the superior local advantages of his commodious establishment, joined to his efforts for the moral and intellectual improvement of his pupils will insure a continuance of that patronage hitherto so liberally bestowed.

Northfield, May 1836.

REV. MR LORRAINE'S FAITH EXAMINED.

THIS day published and for sale by JAMES MUNROE & Co Boston Bookstore 134 Washington st. The Rev. Mr Lorraine's Faith Examined and Changed by the Author of the 'Sunday School Teacher's Funeral.' m 28

THE YOUNG BRIDE AT HOME, or a help to connubial happiness, with a comparative view of the sexes, by Hannah More, for sale by JAMES MUNROE & Co. m 28

POETRY.

FOR THE REGISTER AND OBSERVER.

ON THE DEATH OF CHARLES C. EMRESON.

How harshly fell this news upon the ear:
O'er May's fair brow it drew a mourning veil,
Tarnishing all the promise of the year,
And turned our glowing thoughts a deadly pale.

With such a grief was gentle *Sturgis* mourned;
For thee, *Elizabeth*, such tears were shed;
When *Brigham* to his kindred skies returned,
'T was thus we wept as his pure spirit fled.

Even strangers sorrowed when a father's pen
Portrayed his son beloved by God and men;
Sadly we lingered round the untimely tomb,
Musing on hopes so pure checked in their bloom;
While *Emerson* the choicest tribute gave,
And strowed the fairest flowers on *Jackson's* early grave.

And now the spoiler comes to take him too.
'Insatiate Death!' nought can thy rage disarm,
Virtue and genius have no power to charm
Thy darts away: we must our griefs renew,—
Renew that sad though elevating strain,
Which waits on hopes like his when blighted here,
Translated to a more congenial sphere,
We lose them, but they did not bud in vain.

From earliest youth his aims were high and pure;
Untiring toil seemed his success to ensure;
When but a boy, with manly strength he thought,
With skill mature his polished style was wrought;
Yet, when a man, was simple as a child
In all his tastes, and not more strong than mild;
Calm and yet earnest, active but not loud,
Too noble to be vain, too proud for fear;
Above, admired, not envied by the crowd.
By all beloved, but to his friends how dear!
Through his whole life no foe could dare to blame
A course, though onward, upward, still the same;
He culled the flowers around his feet which lay,
Yet never paused in that ascending way;
Thus through life's many colored dome he shone, a pure white ray.

Thus dost thou try us, Father, deeming best
By such mysterious doom our faith to test;
The useless weeds may cumber still the ground;
The noblest oak that decked the gardens round,
Whose branches waved so graceful to the breeze,
Amid whose leaves sweet songs did never cease,
Beneath whose shade we would delighted lie,
Whose beauty charmed the dullest passer-by,
Uprooted lies, or as by lightning riven;
We turn our eyes from earth despoiled, to Heaven.

Methinks I see him as in earlier days;
His little world ne'er named him but to praise;
His friendship was an honor, though so young;
Persuasion ever on his accents hung;
About his lip was an expression seen,
Which said he scorned the little and the mean;
He spoke with ardor, dignity, and grace,
While a proud beauty kindled in his face;
A beauty the round cheek can ne'er display,
Like Grecian visions of the God of Day.
It paled his brow, it kindled in his eye,
Pure effluence from the spark that cannot die;
Too much for the poor 'tenement of clay,'
It 'o'er informed,' no doubt, and the frail fabric wore away.

'T is o'er, but there are some can ne'er forget
The meaning of his life, and who will strive
To keep the thoughts he could arouse, alive.
The fragrance of his being lingers yet
Within our hearts.—Bend we our efforts still
To execute, what he could only will;
We cannot fill his place, but yet through him refined,
We may in part perpetuate his mind.

BIOGRAPHICAL.

[From a late London paper.]

THE LATE WILLIAM GODWIN, ESQ.

We have announced in a brief manner the demise of this celebrated literary character. To the lovers of literature, and our readers in general, the following particulars relative to his life and works may not prove uninteresting:—When very young he is said to have evinced considerable talents, and after receiving the usual course of juvenile instruction, was sent to Norwich Grammar School, and from thence was removed to the Dissenter's College, at Hoxton, where, after five years tuition under the late Doctors Rees and Kippis, he was, in 1778, admitted a member of the non-conforming church, and preached near London; but afterwards took charge of a congregation at Stowmarket, in Suffolk. In 1782 he removed to London, having adopted the opinions of Calvin in opposition to the doctrines of Arminius, which were entertained by his teachers, resolving solely to trust to literature for a subsistence. His first publication was 'Sketches of History, in Six Sermons,' which appeared in 1784: and about the same time he is understood to have conducted the 'New Annual Register,' from which he derived a small but certain income. In the historical part of that work, he had occasion to treat of the affairs of the United Provinces, when the Dutch endeavored to throw off the yoke of the Stadtholder, and the sketch which he wrote for the 'Register' he enlarged and republished, under the title of 'The Political Events of the United Provinces,' a work, it is said, of considerable merit. In 1782, Mr Godwin was considered a strictly orthodox Dissenting divine, but in 1792 he appeared before the public as the author of 'Political Justice,' in which he inculcated some doctrines, both on religion and politics, which gave great offence. This work as it may be supposed, created at the time an extraordinary sensation, and, indeed, became so popular that the poorest mechanics were known to club subscriptions to purchase it, placed him at the head of a new sect, which, however, was neither numerous or lasting, for he himself helped much to destroy it by recanting in a second edition many of the erroneous principles of his first— a candor which, although it exposed him to much ridicule, was yet highly commendable. In 1794 his novel of 'Caleb Williams' came from the press.—This work, though open to many objections, the public have allowed to be one of great ability; of which fact the many editions it has since gone through bear ample testimony. In the same eventful year came on the trial of Hardy, Horne Tooke, Thelwall, and others, for high treason, on which occasion Judge Eyre delivered a memorable charge to the Grand Jury, which he consented afterwards, at their request, to publish. This unconstitutional charge, as it was considered to be, brought forth from Mr Godwin 'Cursory Strictures on the Charge delivered by Lord Chief Justice Eyre to the Grand Jury,' a pamphlet which severely handled the Judge's opinions, and the circulation of which the Government in vain endeavored to prevent.

He published, in 1796, a volume of miscellaneous essays, under the title of 'The Inquirer;' and in 1797, though in his 'Political Justice' he had spoken much against the married state, he was seduced into wedlock by the charms of Mrs Woolstonecraft, the authoress of the 'Rights of Woman,' whose death soon separated them; he afterwards published her 'Memoirs,' a work which exposed both to much severity of censure. In 1799 he published 'St Leon, a tale of the Sixteenth Century,' in four volumes. In 1801 he brought on the stage *Antonio*, a tragedy, which did not succeed; he made no further attempt in that way until 1807, when another tragedy, *Faulkener*, met with no better success. Though unsuccessful himself as a dramatic writer, he has afforded, in his 'Caleb Williams,' the principal incidents on which George Colman has constructed *The Iron Chest*, a play which still holds possession of the stage. In 1801 he published 'Thoughts on Dr. Parr's Spital Sermon, being a Reply to the Attacks of Dr. Parr, Mr Mackintosh, and others,' which obtained considerable notice; and in 1803, his name then standing high in the literary world, he produced, in two volumes quarto, 'The History of the Life and Age of Geoffrey Chaucer,' in which he contrived to give a most entertaining account of the manners and customs of that by-gone period.—Mr Godwin married again, and commenced juvenile bookseller in Skinner street, Snow-hill, from whence he issued many useful works on education, under the assumed name of Edward Baldwin, Esq. His other works are 'Fleetwood, or the New Man of Feeling,' an 'Essay on Sepuchres,' 'The Lives of Edward and John Phillips,' 'Mandeville,' a masterly exposure of the folly of Malthus's 'Theory of Population,' and more recently of 'Cloudesly,' a novel, and 'The Lives of Necromancers,' &c. By his former wife Mr Godwin had a daughter, the widow of the poet Shelley, who survives him; and, by his second, a son, who, a few years since, fell a victim to an early visitation of that direful disease, the Asiatic Cholera. Mrs Shelley is known as the authoress of many works of fancy, and the son left behind him an unfinished work of fiction, the posthumous publication of which it was the father's painful duty to superintend. The latter years of this venerable gentleman's life were rendered comfortable by a small Government appointment conferred upon him during the Premiership of Earl Grey.

MISCELLANEOUS.

A VISIT TO THE ORGAN AT HAARLEM.

Well, we are within hearing of the Organ. We beg to introduce to the reader—the organist! After running his fingers across the keys in a hasty prelude, he proceeded to gratify our loving ears with a selection from the 'Messiah' of Handel,—the immortal *chef d-œuvre* of musical science, whose rich and massive harmonies are never heard without discovering to the heart and ear fresh beauties each time. It is needless to specify the particular parts selected; but we cannot pass over the 'Hallelujah Chorus' without some notice. By employing in this chorus a particular stop, so perfectly was the human voice imitated, that it was with difficulty we could persuade ourselves of the illusion. The different voices, male and female, in their several shades of bass and tenor, soprana and alto, were so distinctly and forcibly given that you had but to shut your eyes, and a full choir was before you. In this part of the performance we were beyond measure delighted by the effect produced by the following stops: 'viole de Gamba,' trumpet, hautboy, dulcimer, shawm, and cornet. Above all the 'viole de Gamba,' with its rich and deep tones, so rife with expression and passion, produced such a seraphic effect, that enthusiasm might have been pardoned for supposing itself transported for a moment to the third heaven. As its passionate tones, floating around us

'In many a winding bout
Of linked sweetness long drawn out,'

died away in the distance, we could but faintly ejaculate with the love-sick Duke—

'That strain again;—
It had a dying fall.'

The effects produced by the trumpet and the echo cornet were also very surprising. The full clear tones of the trumpet pealing along the aisles, as they rolled over our heads, had such a distinctness and reality, that we more than once caught ourselves momentarily looking up to the roof with something like the expectation of observing their progress.

Ere the sounds of the trumpet entirely expired, they were echoed in the far distance by the cornet; so faintly and yet so distinctly, that like the entranced knight of Snowdoun, 'we held our breath to hear.'

After having thus far shown us, as it were, some of the detached beauties of this wonderful instrument, the organist now, in an extempore fantasia, set about showing us its whole strength. Among the numerous stops which were now brought into play, besides those already mentioned, we noticed the chamois horn, the bourdon, the Pandean pipes, the clarionet, the flageolot, the German flute, the fife, the piccolo, the bassoon, and the piano. The fantasia in its general structure resembled the 'Pastoral Symphony' of Beethoven. Indeed, we have no doubt the organist had this wonderful work in his eye throughout.

The sounds of the chamois horn and the Pandean pipes transported us at once to some Swiss village, basking in all the loveliness of sunshine in some happy valley, fair enough to be the prison of a Rasselas. On the neighboring heights the shepherd boy might be seen tending his flocks, and breathing the soft tale of his loves through the oaten reed; while by the side of yonder brook that 'bubbles by,' the rosy milk-maid is filling her pail to the strains of the 'Ranz des Vaches.'

Such were the scenes presented to our mind's eye as we listened, 'our looks commercing with the skies, our rapt soul sitting in our eyes,' to this magic instrument. Nor, we can assure you, did it demand such a stretch of the imagination as you may at first be inclined to think, to transform under these circumstances the sombre Cathedral of Haarlem into an Alpine valley.

The effect produced by the 'Rain stop,' introduced at one part of the performance, was so true to nature, that we can almost credit what our friend S—— told us, viz. that he felt a great inclination to put up his umbrella! For ourselves, we can only say, that when the thunder (quite unexpectedly to us) pealed along the vaulted aisles, we started to our feet with feelings somewhat akin to fear. Here was no pasteboard or sheet-iron thunder, but a something very like the original, since the very Cathedral literally trembled around us. The art with which the organist produced the reverberation, and imitated the distant growling of the angry element was truly wonderful: and as peal succeeded to peal, making the massive edifice about us quake, and then died away in distant mutterings, the effect was sublime in the highest degree.

Having ended his fantasia, the organist now invited us to ascend, and inspect the interior of the instrument; which we did under his guidance. And as every thing is interesting which relates to this wonder of art, we shall now briefly state what we gathered from him respecting it.

The height of the organ is one hundred and eight feet, its breadth fifty-eight; there are nearly five thousand pipes, the largest of which has a length of thirty-eight feet, and a diameter of fifteen inches. The key-board is divided into four parts:—viz. the grand manual, the superior manual, the positive, and the pedal. In the first there are sixteen stops; in the second, fifteen; in the third, fourteen; and in the fourth, fifteen; in all, sixty stops. Of these we have already mentioned the chief. There are twelve pair of bellows to afford a supply of wind, each of which is nine feet long, and five broad. These are worked by machinery.

The constructor of this wonderful organ was Christian Muller, a native of Haarlem, who spent three years and a half in finishing it. There have been only three organists since it was opened. Of these, the first was Henry Radeker, who, dying at an old age, was succeeded by his son of the same name, who in turn resigned his place to the present occupant, J. P. Schumanu:—of whom we shall only observe—long may he enjoy the chair which he so worthily fills!

We subjoin the inscription on the organ itself, which is engraven immediately above the key-board, and which we had the curiosity to copy:—

'Non nisi mota cano:
'Inchoatum Ao. 1735, 23 April, absolutum
'1738, 13 Septemb.
'A
'CHRISTIANO MULLER.
'Prima vice publici adhibuit sacris, 14 Sep.
'HENRICUS RADEKER,
'Organicus Harl.'

And now, musical reader, ere we bid thee farewell, accept our parting counsel. When, in the merry month of May or June, thou settest out to explore the 'wide and winding Rhine,' with thy Schreiber in one hand and thy Tombleson in the other, pray afford one day to Haarlem. Believe us, neither the 'castled crag of the Drachenfels,' nor the 'Nouvemverder's cloisters pale,' nor the lovely arch of the 'brave Roland,' nay, nor all the lovely scenes which await you between Coblence and Mayence, will afford more delight to your eyes, than will to your ears the 'concord of sweet sounds' produced by the Organ at Haarlem.

CAMANCHES & OTHER INDIAN TRIBES.

Extract from a letter officially addressed.—Washington, March 11, 1836.

'For the last five years, I have had intercourse with the Camanche Indians and their allies. They inhabit the country from lat. 34 deg. north on the Red river, to the Rio del Norte, extending north to the road that leads from St. Louis, (Mo.) to Santa Fe, south to the head waters of Trinity, Gaudaloupe, Brazzos, and Colorado rivers of Texas; a country in length one hundred and breadth from 250 to 400 miles, mostly prairie. The different tribes are Camanches, Kyawas, Towash or Southern Pawnees, Caddoes, Wacoes, and Skiddies.—They number about thirty five thousand in all, and can muster from seven to eight thousand restless warriors in this great Western prairie. Free as the buffalo themselves, they acknowledge no superior—depredating upon the Mexicans of the interior States, ravaging and burning their towns, murdering their people, sometimes taking prisoners, which they either torture to death or make *slaves* of, carrying off immense herds of mules and horses. Their impunity heretofore prompts these wandering hordes to look upon themselves as the most powerful of nations, which opinion the visits of our sick and exhausted troops among them was far from removing. I left their country on the 5th of December last.'—*National Inteligencer.*

NEW PRINCIPLE INTRODUCED INTO PARLIAMENT.—We suggested some time ago the introduction of the new speaking machine in the House of Commons, by which orations might have been delivered upon a short hand system. We regret to say, that a different kind of hint has been, or is about to be taken. The new principle is the acoustic principle. The new house is to present increased facility of *hearing*. Now of all other things, facilities of hearing appear to be the last things that were wanting in Parliament by rational beings. Here is the fatal sentence—'That, for the purpose of rendering the House effective *for hearing* in addition to the forms proposed, *a continued sounding board be affixed, so as to surround each House above the seats against the wall.*' A continued sounding board! If the country take not alarm at this, then we are the most tranquil and patient people upon earth. Why they talk till three in the morning now, what will they do when they can?—when there is actually a sounding board over every seat? The wives of the members will never catch one glimpse of them, in the long interval between his Majesty's two annual visits to Parliament! Why on earth should they want to *hear* one another? Well, some people have the strangest tastes.

INTERCOURSE BETWEEN ENGLAND AND AMERICA.

A trip from the land of 'Jonathan' to that of 'John Bull' can soon be made in about ten days. The New York Albion contains an account of what is called the 'BRITISH AND AMERICAN INTERCOURSE COMPANY'—a company established with a capital of £2,000,000, under a charter authorising them to buy or charter Steamboats—to run locomotive carriages—to purchase land to make Railroads, &c. A harbor has been selected on the west coast of Ireland, the best adapted for commercial intercourse between the United Kingdoms and the United States. This coast is by many degrees the portion of Europe nearest to America, and is allowed by nautical men to be most accessible. It is the natural point of arrival and departure betwen the Old and New Hemispheres, because it avoids all the dangers and difficult navigation of the entire channel coast, on which the loss in shipping and manufactures has been proved before the House of Commons to exceed the sum of £2,000,000 per annum. By the aid of a railway from the landing place to Dublin, and another from Liverpool to London, the communication with the 'Great Metropolis' of England will be completed in 28 hours after reaching the Irish coast. The voyage from New York to the proposed landing place, it is estimated, can be performed in about ten days, and the return voyage in about thirteen. The cost of steam vessels, Railroads, wharves, docks, &c., is estimated at £2,000,000—the annual out-goings £443,700—the annual receipts £795,250. Outgoings deducted, leaves £346,550. This calculation is founded on the traffic as it now actually exists, without reference to the increase which must result from the additional facilities of communication. Among the patrons and promoters of this magnificent project, are mentioned the names of the Marquis of Lansdowne—Lord Downes—the Marquis of Conyngham—viscount Lorton, and the Lord Lieutenant of Ireland.—The shares are at £50 each. Proprietors of five shares entitled to a free passage between Liverpool and Dublin; proprieters of fifteen shares to a free passage on the Railroad: proprietors of thirty shares to a free passage in the Company's vessels between New York and the Irish coast What next?—*Rhode Island Journal.*

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